THE

WORKS

OF THE

Famous and Worthy KNIGHT.

Sir David Lindesay of the Mount, *Alias*, Lyon King at Armes.

Newly corrected and vindicate from the former errours wherewith they were corrupted: And augmented with sundry works, &c.

Job. 7. *Militia est vita hominis super terram.*

Vivet etiam post funera virtus.

EDINBURGH,
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The Printer to the Reader.

It hath pleased God in all ages, to raise up faithfull and worthy men, of singular gifts and graces (especially in times of greatest defection) to bear witnesse to his truth, and to rebuke the world of sin: *As Noah* for the space of an hundred yeares, before the deluge came upon the old world, to preach repentance. *Lot* in *Sodom*, whose soul they vexed with their unlawfull deeds. *Moses*, the Ruler of his people, sent of God to the tyran *Pharao* for their oppression, resolved to suffer with Gods people, rather then to commit sin. And all his Prophets from time to time, to reprove and correct the enormities, not only of the *Jews*, but also of the *Gentils* for their sins. And in the time of the Gospel, how many notable men of all Nations have given their bodies to be cruelly tormented for the cause of Christ? And in our own Nation, amongst many other learned men, it pleased his Majesty, even in the time of publike darknesse, to stir up this Author Sir *David Lindsay*, (beit a Courteour, and exercised about matters of Estate: yet a man of such sincerity and faithfulnesse, that he spared not well in his satyrical farsee and playes as in all other works to enveigh most sharply, both against the enormities of the Court, & the great corruption of the Clergie, that it is wonder how he escaped their bloody hands, they having such power at that time: as they practized in shedding the blood of Gods servants, Master Patrick *Hammilton*, *Robert Forrest* Gentleman, *George Wisebeart*, and *Walter Milne*, with diverse others, who gave their lives for the testimony of God truth: and yet this Author ended his dayes in peace, for all their cruel menacing. This lets us see the wonderful power and providence of the Almighty, that albeit he suffer the wicked to execute their cruelty upon some of his Saints, yet he preserveth others, that their enemies have no power to touch an hair of their heads, but as it pleaseth his Majesty to permit them. For further commendation of the Author, his own work shall testifie his probity. I will not detain thee (good Reader) any longer from the perusing of the same Fare-

A PROLOGUE

Of the miserable estate of the World, between Experience and the Courteour.

Musing and marveling on the misery,
From day to day in earth which doth encrease:
And of each state the instability, (cease:
Proceeding of the restlesse business,
Whereon the most part do their minde adjects
Inordinately on hungry Covetice,
Vain glore, deceit, and other sensual vice.

But tumbling in my bed I might not lye,
Wherefore I went forth in a May morning,
Comfort to get of my melancholie,
Some what before fresh Phebus up rising,
Where I might hear the birds sweetly sing:
Into a park I past for my pleasure,
Decored well by craft of Dame Nature.

How I received comfort naturall,
For to describe at length it were too long,
Smelling the wholesome herbs medicinal,
Whereon the dulce and balmy dew down dang,
Like Orient pearles upon the twists hang:
Or how that the aromatick odours,
Proceeded from the tender fragrant flowres.

Or how Phebus, that King Etherial,
Swift up sprang up into the Orient,
Ascending in his Throne Emperial;
Whose bright and Boreal beames resplendent,
Illuminate all unto the Occident,
Comforting every corporal creature,
Which formed were on earth by Dame Nature.

Whose donk impurpur'd testiment nocturnal,
With his imbrowded mantle motlinc,

He left into his Region Aurozal,
Which on him waited when he did decline,
Toward his Occident Pallace Hesperrine:
And rose in habite gay and glorious,
Brighter then gold or stones precious.

But Cynthia the horned nights Queen,
She lost her light, and led a lower sail,
When once her soveraign Lord that she had se
And in his presence waxed black and pale,
And over her vilage cast a mistie vail.
So did Venus the Goddess amorous,
With Jupiter, Mars, and Mercurius.

Right so the old intricate Saturne
Perceiving Phebus powre his beams bright
Above the Earth, then made he no sojourn,
But suddenly did lose his borrowed light,
Which he did never show but in the night.
So Pole Arctick, Urses, and starres all,
Which scituate are in the Septentrional.

(To erring ships that are without all guide,
Convoying them upon the stormie night)
Within their frostie Circle did them hide;
Howbeit that starres have none other light,
But the reflere of Phebus beames bright.
That day durst none into the Heavens appear,
Till he had circute all our Hemisphear.

Me thought it was a sight celestial
To see Phebus so Angel-like ascend
Into his sterie chariot triumphal,
Whose beauty bright I could not comprehend:
All care of worldly did from me wend,
When fresh Flora spread forth her tapistrie,
Wrought by Dame Nature queint & curious.

Painted with many hundred heavenly hew
Glad of the rising of that royal Roy,
With blomes breaking on the tender bews,
Which did provoke mine heart to natural joy:
Neptune that Jup and Eolus held them coy,
The

That men of far might hear the birds sound,
Whose noise did to the starrie heavens redound.
The pleasant Pown punzeing his feth3em fair,
The mirthful Pavois made great melodie:
The lustie Lark ascending in the air,
Sumbzing her natural notes craftily,
The gay Gold-spink, the Perle right merrily,
The noise of the noble Ninghtingales, (vales.
Redounded thzough the mountains, meads and

Contemplating this mirthful harmonie,
How every bird dzest them foz to advance,
To salute Nature with their melodie,
That I stood gazing almost in a trance,
To hear them make their natural obser vance
So royally, that all the rocks rang,
Thzough repercussion of their sugred sang.

I lose my time, alace, foz to rehearse
Such unfruitful and vain description:
Oz write into my rural ragged verse,
Matter without edification:
Considering how that mine intention,
Bern to deplore the mortal miseries,
With continual careful calamities,
Consisting in this wzetched vale of sozrow:
But sad sentence should have a sad inoite:
So tearms bzight I like not foz to bozrow:
Of mourning matter men have no delight,
With rouhy tearms therefoze I will now wzite
With sozrowful sighs ascending from the spleen
And bitter tears distilling from mine een.

Without any vain invocation,
To Minerva, oz to Melpomene:
Noz yet will I make supplication,
Foz help to Clio, oz to Calliope.
Such marr'd Muses may make me no supp'p.
Proserpine I refuse and Apollo,
And right so Euterpe, Jupiter, and Juno.

Which dæn to pleasant Poets comforting:
Wherefore because I am not one of tho:
I do desire of them no supporting:
For I did never sleep in Parnasse,
As did the Poets of long time ago:
And specially the ornate Ennius.
Nor drank I never with Hesiodus.

Of Greece the perfect Poet soveraign,
Of Helicon the source of Eloquence,
Of that mellifluous famous fresh fountain:
Wherefore to them I ought no reverence:
I purpose not to make obedience
To mischant Muses, or Pathometrie,
Before time used into Poetrie.

Roping Rhamnusia, Goddess of despite,
Might be to me a Muse right convenable:
If I desir'd such help for to indite,
This mourning matter, mad and miserable,
I must go seek a Muse more comfortable,
And such vain superstition to refuse,
Beseeching the great God to be my Muse.

By his wisdom all maner of things were wrought
The high Heavens with all their ornaments,
And without matter made all things of nought
Hell in mid center of the Elements,
That heavenly Muse to seek my whole intents,
The which gave sapience to King Solomon,
To David grace, and strength to strong Samson.

And of poor Peter made a prudent Preacher,
And by the power of his Deitie,
Of cruel Paul he made a cunning Teacher;
I most beseech right lowly on my knee,
His high super-excellent Majestie,
That with his heavenly Spirit he me inspire,
To write nothing contrarie his desire.

Beseeching eke his soveraign Son Jesu,
Which was conceived by the holy Spirit,
Incarnate

Incarnate of the purified Virgin true:
And into whom the Prophecie was compleat,
That Prince of price, most humble & most sweet,
Which under Pilat suffered passion
Upon the crois for our salvation.

And by that cruel death intollerable,
Lowl'd we were from the bonds of Belial:
And moreover it was so profitable,
That to this hour came never man nor shall
In the triumphant joy Emperial
Of life, though they were never so good,
But by the vertue of his precious blood.

Wherefore in stead of the Mount Parnasso,
Swiftly I shal go seek my Soveraign:
To Mount Calvarie the straight way shal I go.
To get a taste of that most fresh Fountain;
That source to seek mine heart may not refrain
Of Helicon which was both deep and wide,
That Longinus did grave into his side.

From the fresh fountain sprang a famous flood,
Which redolent river through the world runs,
As christal clear, and mixed is with blood.
Whose sound above the highest heavens dinnes,
All faithful people purging from their sins:
Wherefore I shal beseech his Excellence,
To grant me grace, wisdom and eloquence,

And bath me with the dulce and balmy strands
Which on the Crois did speedily out-spring
From his most tender feet and heavenly hands,
And grant me grace to write or dite nothing,
But to his high honour and laud loving.
Without his help there may no good be wrought,
To his pleasure, good works, word or thought.

Therefore, O Lord, I pray thy Majestie,
As thou didst show thine high power divine,
First plainly into Cane of Galilee,
Where thou convertedst water into wine,

Condey my matter to fructuous fine,
And save my sayings both from shame and sin.
Take heed for now my purpose I begin.

The end of the Prologue.

A DIALOGUE

Of the miserable estate of the world betwen Experience and the Courteour.

INto that Park I saw appear
An aged man that drew me near,
Whose beard was well three quarters lang:
His hair did over his shoulders hang,
The which as any snow was to bite,
Whom to behold I thought delite:
His habite Angel-like of hew,
Of colour like the saphyr blew.
Under an holme he reposed,
Of whose presence I was rejoyced
I did him salute reverently,
So did he me right courteously.
To sit down he requested me,
Under the shadow of the tree,
To save me from the Suns heat,
Amongst the flowers soft and sweet,
For I was weary with walking.
Then he began to fall in talking:
I asked his name with reverence.
E. I am, said he, Experience.
C. Then Sir, said I, you cannot fail
To give a desolate man counsel:
You do appear a man of fame,
And sith Experience is your name,
I pray you, Father venerable,
Give me some counsel comfortable.

E.

E. What bern, said he, thy vocation,
Making such supplication,
C. I have, said I, bern to this hour,
Since I could ride, a Courteour.
But now, Father I think it best.
With your counsel, to live in rest:
And from hence-forth take mine ease,
And quietly my God to please,
And renounce curiositie,
Leaving the Court, and learn to die.
Oft have I sailed over the strands,
And travelled through diverse lands.
Both South and North, East and West,
Yet can I never find where rest.
Doth make his habitation,
Without your supportation.
When I believe to be best eas'd.
Most suddenly I am displeas'd:
From trouble when I fastest flie,
Then find I most adversitie,
Show me, I pray you heartfully
How I may live most pleasantly,
To serve my God of Kings King,
Since I am try'd of travelling,
And learn for to be content,
Of quyet life and sober rent:
That I may thank the King of glore,
As if I had a million more:
Sith every Court bern variant,
Full of envy and unconstant:
Might I without grife live in rest,
Now in vain age, I think it best.
E. Thou art a great fol, son, said he.
That to desire which may not be,
Longing to have prerogative
Above all creatures that live:
Sith Father Adam create bern
Into the great camp Damascene,
Might no man say unto this hour,

That ever he found perfect pleasure:
Nor never shall, till that he lee
God in his Divine Majestie:
Wherefore prepare thee for to travel.
Sith mans life bein but battel.
All men begins for to die,
The day of their nativitie:
And fourthally they do proceed,
Till Atropus cut off their fatal threed:
And in the short time that they have,
Between their birth and the grave,
Thou seest what mutabilities,
What miserable calamities,
What trouble, travel, and debate,
Seest thou in every mortal state:
Begin at pur low creatures,
Ascending then to Senatours,
To great Princes and Potentates,
Thou shalt not find in no Estates,
Since the beginning general,
Nor in our time now special,
But tedious restless business
Withoutten any sikernes.
C. Prudent father, said I, alace,
Thou tell to me a careful case:
Thou say, that no man to this hour,
Hath found on earth no perfect pleasure
Withoutten infortunate variance,
Since we bein thral to such mischance:
Why do we set our whole intents
On riches, dignity, and rents,
Sith in the earth bein no man sure,
One day without trouble t'endure.
And worst of all when we least ween,
The cruel death we must sustein?
If I your Father-hood durst demand,
The cause I would fain understand.
Said she, Father, I you implore,
Sithen me seems trouble gone before,

That hearing others indigence,
I may the moze have patience.
Fellows in tribulation,
Bern wretches consolation,
E. Said he: After my smal cunning,
To thee I shal make answering:
But orderly for to begin.
This misery proceeds of sin:
But it were long to be defined
How all men are to sin inclined,
When sin abundantly doth reign,
Justly God maketh punishing,
Wherefore great God unto his hands,
To daunt the world with diverse wands,
After our evill condition,
He makes us no punition:
With hunger, dearth and indigence,
Sometimes great plagues and pestilence:
And sometimes with his bloody wand,
Through civil wars by sea and land.
Concluding: all our misery
Proceedsof sin allanerly.
C. Father, said I, declare to me
The cause of this fragilitie,
That we be all to sin inclin'd,
In work and word, and in our mind:
I would the verity were shown,
Who hath this sed amongst us sown?
And why we were condemn'd to dead?
And how that we may get remead?
E. Said he, the Scripture hath concluded,
Men from felicity are denuded,
By Adam our progenitour,
Sometimes of Paradise pellefloure:
By whose most wilfull arrogance,
Was mankind brought to this mischance,
When he was disobedient,
In breaking Gods commandement,
By solistation of his wife,

Be

Be lost that heavenly pleasant life,
Eating of the forbidden tree:
There began all our miserie;
To Adam was cause radical,
That we are fragil sinners all:
Adam brought in this Nation,
Sin, death, and eke damnation.
Who will say that he is no sinner,
Christ sayeth, he is a great lyer,
Mankind sprang from Adams loins,
And took of him flesh, blood and bone
And is after his quality,
Are all inclin'd sinners to be,
But yet, my son, dispair thou nought,
For God that all the world have wrought,
Hath made a soveraign remead,
To save us both from sin and dead,
And from eternal damnation;
Therefore take consolation:
For God, as Scripture doth record,
Having on man misericord,
Sent down his only Son Jesu,
Which lighted on a Virgin true,
And clad his high Divinity,
With our poor vile humanity:
Then from our sins, to conclude,
He washt us with his precious blood.
Howbeit through Adam we must die,
Through that Lord we shal raised be,
And every man he shal relieve,
Which in his blood doth firm believe,
And bring all into his glore,
The which through Adam been forlore.
Without that we through lack of faith,
Of his God-head incur the wrath:
But who in Christ firmly believes,
Shal be relievd from all miseieves.

C. What faith is it that you call firm?
Sir, make me understand that term.

E. Faith without hope and charity,
Availeth not, my son, said he.

C. What charity is, that would I know.

E. Said he my son, that shall I show:
First love thy God above all thing,
And thy neighbour without fainting.
Do none injure nor villanie,
But as thou wouldst were done to thee.
Quick faith without charitable warks
Can never be, as write best Clarks.
Here then the fire intill his might
Can lack the heat, or Sun lack light.
If Charity into thee failes,
Thy Faith nor Hope nothing availes.
The Devil hath faith, and trembles for dread,
But he lacks hope and love indeed,
Do all the good that may be wrought,
Without charity availes nought:
Wherefore pray to the Trinity,
For to support thy charity:
Now have I shown thee as I can,
How father Adam the first man,
Brought in the world sin and dead,
And how Christ Jesus made remead;
Which in the great day of judgement,
Shall us deliver from torment,
And bring us to his lasting glore,
Which shal endure for evermore.
But in this world thou gett no rest,
I make it to thee manifest:
Therefore, my son, be diligent,
And learn for to be patient,
And into God set all thy trust,
All things shal then come for the best.

C. Father, I thank you heartily,
Of your comfort and company,
And heavenly consolation,
Taking you supplication,
If I durst put you to such pine.

That ye would please for to define,
And make me clearly understand,
How Adam brake the Lords command:
And how through his transgression,
Was punisht his succession.

E. My son, said he, wouldst thou take cure,
To look upon divine Scripture,
Into the book of Genesis,
That Historie thou shalt not miss,
And also sundry cunning Clarks
Have done rehearse into their warks,
Of Adams fall full ornately,
A thousand times better then I
Can write of that unhappy man:
But I shal do the best I can,
Shortly to show that careful case,
With the support of Gods grace.

An Exclamation to the Reader, touching the writing in vulgar and maternal language.

GEntle Reader, have at me no despite,
Thinking that I presumptuously pretend
In vulgar tongue so hie matters to write.
But where I miss, I pray thee to amend.
To the unlearn'd I would the cause were kend,
Of our most miserable travel and torment,
And how in Earth no place is permanent.

Howbeit that diverse devote cunning Clarks
In Latine tongue have written sundry books,
Our unlearn'd knows little of their warks,
More then they do the raving of the rooks:
Wherefore to callats, carriers, and to cooks,
To Jack and Thom my Rime shal be directed,
With cunning men howbeit that it be lack.

Though every common man be not a Clark,
Nor hath no leed, except their tongue maternall,
Why should of God the marvelous heavenly warks
Be hid from them? I think it not fraternal.

The

The Father of heaven, which was, & is eternal,
To Moses gave the Law on Mount Sinay,
Not into Greek nor Latine, as they say.

He wrote the Law in tables hard of stone,
In their own vulgar language of Hebrew,
That the children of Israel every one
Might know the Law, and to the same ensue:
Had he done write in Latine, or in Grew,
It had to them been a savourless gest:
We may well know, God wrought all for the best.

Aristotle nor Plato, I heard sane,
Wrote not their Philosophie natural
In Dutch, nor Dence, nor tongue Italiane,
But in their most proper tongue maternal,
Whose fame and name doth reign perpetual,
Famous Virgil, the Prince of Poetrie,
Nor Cicero, the flower of Oratrie.

Wrote not in Chaldie language nor in Grew
Nor yet into the language Saracene,
Nor in the naturall language of Hebrew,
But in the Romane tongue, as may be seen,
Which was their proper language, as I ween.
When Romanes reigned Dominators indeed,
The ornate Latine was their proper Leed.

In the mean time when ỳ these bold Romane
Over all the world had the dominion,
Made Latine schooles, their glore for to advance,
That their language might be over all common:
To that intent, by mine opinion;
Trusting that their Empire should ay endure:
But of fortune always they were not sure.

Of Languages the first diversitie,
Was made by Gods malediction,
When Babylon was builded in Chaldie:
Those builders got none other affliction.
Before the time of that punition;
Was but one tongue which Adam spake himself in
Paradise.

Where now of tongues there be fifty & twelve

Notwithstanding, I think it great pleasure,
Where cunning men have languages anew,
That in their youth by diligent labour,
Have learned Latine, Greek and Hebrew:
That I am not of that forje I rew:
Wherefore I would all Books necessare
For our faith, were into our tongues vulgar.

Christ after his glorious Ascension,
To his Disciples sent his holy Spirite
In tongues of fire, to that intention,
That being of all languages repleat,
Through all the world with words fair & sweet,
To every man the faith they would forth shew,
In their own need, delivering them their law.

Therefore I think a great derision,
To hear the Nunnes and Sisters night and day
Singing and saying Psalms and Dirion,
Not understanding what they sing or say
But like a Stirling, or a Papingay,
Which learned are to speak by long usage,
Them I compare to birds in a cage.

Right so children and Ladies of honours,
Pray in Latine, to them an uncouth need:
Mumbling their Patine, Evensons, & their hours,
Their Paternolter, Ave, and their Creed.
It were as pleasant to their spirit indeed,
God have mercy on me, for to say thus,
As for to say, Miserere mei Deus.

Saint Hiero meo in his proper tongue Romane,
The Law of God truely he did translate
Out of Hebrew, Greek and Latine in plain,
Which hath been in fromus long time, God wait
Until this time But after my conceit
Had Saint Hierome been born into Argyle,
In Irish tongue his Books had done compyle
Prudent Saint Paul doth make narration,

Touch-

Touching the diverse Leeds of every Land,
Saving there have been more edification
In five words that folk do understand,
Then to pronounce of words ten thousand
In strange language, & knows not what it means,
I think such prating is not worth two prens.

Unlearned people on the holy day,
Solemnedly they heareth Evangel sung,
Not knowing what the Priest doth sing or say,
But as bell when that they hear it rung,
Yet would the Priests in their mother tongue,
Pass to the Pulpit and that doctrine declare,
To Laick people, it were more needfare.

I would that Prelats and Doctors of the Law
With Laick people were not discontent,
Though we into our vulgar tongue did know
Of Christ Jesus the Law and Testament,
And how that we should keep commandement:
But in our language let us pray and read,
Our Pater noster, Ave, and our Creed.

I would some Prince of great discretion,
In vulgar language plainly caus'd translate,
The needful laws of this Region,
Then would there not be half so great debate
Amongst us people of the low estate,
If every man the verity did know,
We needed not to treat these men of Law.

To do our neighbour wrong we would beware,
If we did fear the Laws punishment:
There would not be such brawling at the Bar;
Nor men of Law clim to such Royal rent.
To keep the Law, if all men were content,
And each man do, as he would be done to,
The Judges would get little thing ado.

The Prophet David King of Israel,
Compyl'd the pleasant Psalms of the Psalter,
In his own proper tongue, as I heard tell:

And Solomon which was his son and heir,
Did make his Book into his tongue vulgare:
Why should not their sayings be to us shown
In our language? I would y cause were known.

Let Doctors write their curious questions,
And arguments sown full of Sophistrie:
Their Logick, and their high opinions:
Their dark judgements of Astronomie,
Their Medicine, and their Philosophie,
Let Poets show their glorious engine:
As ever they please, in Greek or in Latine.

But let us have the Books necessare
To Common-wealth, and our salvation,
Justly translated in our tongue vulgare:
And this I make you supplication,
O gentle Reader, have none indignation,
Thinking to meddle with so high matter,
Now to my purpose forward will I fare.

The Creation of Adam and Eve.

WHen God had made the heavens bright,
The Sun and Mon for to give light:
The starry heavens and christalline,
And by his Sapience divine,
The Planets in their circles round,
Walking about with merry sound:
Of whom Phebus was principal,
Just in his Line Ecliptical,

And gave by divine Sapience,
To every star their influence,
Which motion continual,
Which doth endure perpetuall:
And far best from the Heavens Empire,
The earth, the water air and fire,
He clad the earth with herbs and trees,
All kind of fishes in the seas:
All kind of beasts he did prepare,

which

With fowles flying in the air,
Thus by his word all things were wrought
Without a material made of nought:
So by his wisdom infinite.
All was made pleasant and perfite.
When heaven and earth, and their contents
Were ended with their ornaments:
Then last of all the Lord began,
Of most vile earth to make the Man:
Not of the Lilly, nor of the rose,
Nor cypper tree, as I suppose:
Neither of gold nor precious stones,
Of earth he made flesh, blod and bones:
To that intent God made him thus,
That man should not be glorious;
Nor in himself should nothing see
But matter of humility.
When man was made, as I have told,
God in his face did him behold,
Breathing in him a lively spirit,
When all these words were compleat,
He made man to his similitude,
Excelling into pulchritude:
Doted with gifts of Nature,
Above all earthly creature:
Then pleasantly did him convoy
To a Region compleat with joy,
Of all pleasure which bare the price,
And called earthly Paradice:
And brought by divine providence,
All beasts and birds to his presence:
Adam did craftily impone
A special name to every one:
And to all things material,
A name he gave in special;
How he them named yet have been kend,
And shal be to the worlds end.
Into that Garden of pleasance,

Two

Two trées grew most to advance,
Above all other which bare the price;
In midst of that Paradice,
The one was called the tree of Life,
The other trée began our strife,
The trée to know both good and evil,
Which by persuasion of the Devil,
Began our misery and woe:
But let us to our purpose go,
How God gave Adam strait command,
That trée not to touch with his hand:
All other fruits of Paradice,
He bade him eat at his device,
Saying: If thou eat of this trée,
With double death then shalt thou die;
Therefore I thée command beware,
And from the tree thou stand afar.
Yet Father Adam was alone,
Without company of any one.
Then thought the Lord it necessare,
To creat to him an helper,
God put in Adam such sopour,
That for to sleep he took pleasure,
And layd him down upon the ground:
Then when Adam was sleeping sound:
He took a rib forth off his side,
Then filled it with flesh and hide,
And made a woman of that bone.
Fairer of forme was never none;
Then to Adam incontinent,
That fair Lady he did present,
Which shortly said for to conclude,
Thou art my flesh, my bone and blood:
And Virago, he call'd her name,
Which is interprete, Made of man,
Which Eva afterward was named,
When for her fault she was defamed.
Then did the Lord them sanctifie,
Saying Increase and multiplie;

By this men should leave all their kin,
And with their wives make dwelling,
And for their sake leave father and mother,
And love them best above all other:
For God hath ordained them truely,
To be two soules in one body.
My wit is weak for to indite,
Their heavenly pleasure infinite.
Was never earthly creature,
Since that time had perfect pleasure;
They had puissance Empertial
Above all things material,
As cunning Clarks do conclude.
Adam preced'd in pulchritude
Most natural, and the fairest Man
That ever was since world began,
Except Christ Jesus Gods own Son,
To whom was no comparison:
And Eve the fairest creature
That ever was formed by Nature.
Though they were naked as they were made,
No shame either of other had.
What pleasure might a man have more,
For have his Lady him before;
So lustly, pleasant, and perfect,
Ready to serve his appetit.
They had none other care, I wis,
But past their time with joy and blisse
Wild beasts did to them repaire,
So did the fowls of the air,
With noise most angelical,
Making to them mirth musical.
The fishes swimming in the strands,
Were wholly all at their commands.
All creatures with on accord,
Obyd him as their Soverain Lord,
They suffered neither heat nor cold,
With every pleasure that they would:
And to the death they were not thral,

And

And so should we have been all.
For he and his successours
Should have possessed these pleasures,
Then from that joy material,
Gone to the glory imperial.
They had, if I can right describe,
Great joy in all their wits five.
In hearing, seeing, tasting, smelling,
Enduring that delightsome dwelling
Hearing birds harmonies:
Tasting fruits of diverse trees:
Smelling the balmie dulce odours,
Which did proceed from fragrant flowers,
Seeing so many heavenly hewes
Of blooms breaking on the bewes.
Of touching eke they had delite,
Of other bodies soft and white
Doubtless enduring that pleasure,
They loved each other paramour:
No marvel though that so should be,
Considering this their great beauty.
And God gave them command express
To multiply and to increase.
That their seed and succession
Might plenish every Nation.
I list not tarry for to declare
All properties of that place preclare,
How herbs and trees grew ever green,
And of the temperate air sereen;
How fruits indeficient
Were alike ripe and redolent:
Nor of the fountains, nor of the floods,
Nor of the flowres pulchritudes:
That matter Clerks do declare,
Where ore of them I speak no mair.
The Scripture makes no mention
How long they ring'd in that Region.
But I believe the time was short
As diverse Doctors do report.

The miserable transgression of Adam.

Father, how happened that mischance,
Said I? show me that circumstance:
Declare to me that carefull case,
How Adam lost that pleasant place,
From him and his succession,
How did proceed transgression?

E. Said he: After my rude engine,
I shal rehearse thee that ruine.
When God the Creator of all,
Into the Heaven Imperial;
Did creat all the Angels bright,
He made an Angel most of might,
To whom he gade prehemінence
Above them all in sapience,
Because all others he did prefer,
Named he was bright Lucifer.
He was so pleasant and so fair,
He thought himself without compair,
And grew so gay and glorious,
Began to be presumptuous:
He thought that he would set his seat
Into the North, and make debate,
Contrare the Majesty divine,
Which was the cause of his ruine:
For he incurred Gods yre,
And banisht him from heavens Empire
With Angels many legion,
Which were of his opinion.
Innumerable with him there fell,
Some lighted in the lowest hell,
Some in the sea did make repair:
Some in the earth, some in the air.
That most unhappy company,
At Father Adam had envy,
Perceiving Adam and his seed,
Into their places to succeed:
The serpent was the subtilest
Above all beasts, and craftiest:

Then

Then Sathan with a false intent,
Did enter into the serpent,
Imagining some crafty wille
How he might Adam best beguile,
And cause him break commandement.
But to the woman first he went,
Trusting the better to prevail,
Full subtilly did her assail;
With facund words false and fair,
He grew with her familiar,
That he his purpose might advance,
Believing in her inconstance.
Q What been the cause, Madam, said he,
That ye forebar yon pleasant Tree,
Q Which been peerless and precious,
Q Whose fruit been most delicious?
I till, said, thereto accord,
Q We are forbidden of the Lord,
The which hath given us liberty
To eat of every fruit and tree,
Q Which growes into Paradise:
Breake we command, we are not wise.
He gave to us a strait command,
That tree not to touch with our hands.
Eat we of it, without remead,
She said, doubtless we shal be dead.
Believe not that said the serpent,
Eat you of it, incontinent,
Rep eat you shall be with science,
And have perfect intelligence,
Like God himself of evil and good.
Then hastily for to conclude,
Hearing of this prerogative,
She pulled down the fruite believe,
Through counsel of this false serpent,
And ate of this incontinent,
And put her husband in believe.
That pleasant fruit if he would prieve
That he should as sapient,

As

As the great God Omnipotent.
Think you not that a pleasant thing,
That we like God should ever reign?
Be bearing this narration,
And by her solestation,
Moved by prideful ambition,
Beate on that condition:
The principal points of this offence,
Alas pride and inobedience,
Desiring for to be equall
To God the Creator of all.
Alace, Adam, why didst thou so?
Why causedst thou this mortal woe?
Hadst thou been constant firm and stable,
Thy glory had been uncomparable,
Where was thy consideration,
Who hadst the domination,
Of every living creature,
That God hath formed by nature,
To use them at thine own devise?
Hast thou not prince of Paradise
Was never man since thou on live,
That God gave such prerogative.
He gave thee strength above Samson,
And sapience more then Sollomon.
Young Absolon in his time most fair,
To thy beauty was no compare:
Aristotle thou didst precel,
Into Philosophie natural,
Virgel into his Poetrie,
Nor Cicero in his Oratry,
Were never half so eloquent.
Why brake thou Gods commandements,
Where was thy wit that wouldst not flee,
Far from the presence of that tree?
Have not thy Maker thee free will,
To take the good and leave the ill?
How might thy forfault be excused,
That Gods commandment refused,
Though thy wives perswasion.

Which hath been the occasion
Sinces that time many Noble-men
By the evil counsell of women,
Have altogether destroyed been,
As in the history may be seene,
Which now wee need not to declare,
But to our purpose let us fare.

When they have eatn of the fruit,
Of joy then were they destitute,
Then gan they both for to think shame,
And to be naked through defame,
And made them breeks of leaves greene,
That there secrets should not be seen.
But in the estate of innocence,
They had not such experience,
But when to sin they were subjected,
To shame and sin they were coacted,
And in a bush they did him close,
Ashamed of the Lord his voice:
Which called Adam by his name,
Said he: My Lord, I think great shame,
Nacked to come in thy presence,
Thou hadst not such experience:
Said God, when thou was innocent.
Why brake thou my commandement;
Alace, said Adam to the Lord,
The verity I shall record,
This woman that thou gave to me,
Caus'd me eat of yon pleasant tree.
Right so the woman her excused.
And said; the serpent me abused,
Then to the serpent God said thus,
O thou deceiver venemous,
Because the woman thou beguil'd,
From henceforth shall thou be exil'd:
Cursed and wearied shalt thou be,
So shall thy seed be after thee,
Cold earth shall be thy food also,
And creeping on thy breast shalt goe,
And I shal put emmitie,
Between the woman ever and thee:

Between thy seed and woman seed,
Shal be continual mortall fred:
Notwithstanding thou hast wrought their mischiefes,
It shal not be as thou believes:
Such seed shal be in woman sown,
That thy power shal be down throwen.
Treading thine head that thou mayst feel,
And thou shalt tread him on the heel.
This was his promise and meaning,
That the immaculate Virgin
Should bear the Prince Omnipotent,
Which should tread down the false serpent,
Satan and all his company,
And them confound all utterly.

C. Said I: If Satan Prince of hell,
Spake in the serpent, as ye tell,
And beasts can no way sin at all.
Why was the serpent made so thrall?
I hear men say, before that hour,
The serpent had a fair figure,
And went up straight upon his feet,
And had his members all compleat,
As other beasts upon the vent.

E. Said he, for he was instrument
To Sathan in his miserie,
Punisht he was, as you may see.
As by experience thou mayst know,
Express into the common Law:
A man convict of buggerie,
The beast is burnt as well as he,
Notwithstanding the beast be innocent,
And so betel of this serpent.
It was the Fiend full of despite
Of Adams fall which had the wite,
As he hath of many mo:
But to our purpose let us go,
Then to the woman for her offence,
God did pronounce this sore sentence:
All pleasure thou hadst before now,
Shal changed be in lasting sorrow.

Where that thou shouldst be with myrth & joy,
Have born thy birth without annoy:
Now all thy children thou shalt beare
With dolour and continuall care,
And thou shalt be, for ought thou can,
Ever subject unto the man,
By this sentence God did conclude,
Woman from liberty denude:
When by experience you may see
How Queens of most high degree,
Are under most subjection,
And suffers most correction.
For they like birds unto a cage,
Are keeped up under thirlage:
So all woman in their degree.
Should to their men subjected be:
Howbeit some will strive for state,
And for the Mastery make debate,
Which if they lack both even and morrow,
Their men shall suffer meekle sorrow,
Of Eve they take that quality,
To desire soveraignity.
And then to Adam said the Lord:
Because that thou hadst done accord,
Thy will and hearkned to thy wife,
Now shalt thou lose this pleasent life
Thou wast to ber obedient,
But thou brake my commandement,
Cursed and barren the earth shall be
Where ever thou goest till that thou die:
But thistle, nettle, brier and thorne,
Without labour shall bear no corn:
For food thou getteſt none other bield,
But eat the herbs upon the field,
Sore labouring till thy brows sweat,
From henceforth shalt thou win thy meat,
I made thee of the earth certain,
And thou to earth shall turn again,
Then made he them abullement
Of skins and ragged rayment,

Them to preserue from heat and cold;
Then grew their dolour manifold:
Now Adam, are like to us.
With your gay garment glorious,
To them these words said the Lord:
Then cryed they both, Misericord.
When from that earth with heart sore,
Banisht they were for ever more,
Into this wretched vaill of sorrow,
With daply labour euen and morrow,
After whose dolorous departing,
The Lord gaue Paradise in keeping,
Into the Angell Cherubin,
That none should haue entry therein:
At the which entry he did stand,
With flaming fiery sword in hand,
To keepe that Adam and his wife
Should not taste of the tree of Life,
For if they of the tree had preeued,
Perpetually they might haue liued,
So Adam and his succession,
Of Paradise lost possession,
And by his sin original,
Were men of misery made thral;
My son, now mayst thou clearly see,
This world began with misery,
With misery it doth proceed,
Whose sin shall dolour be and dead:
C. Father, said I, what kind of life
Led Adam with his lusty wife,
After this baitfull banishing,
E. Said he: Continual lamenting,
Pine heart hath yet compassion,
How they went wandring up and down,
Weeping with many loud, alace,
That they had lost that pleasant place,
In wilderness to be exil'd
Where they found nought but beasts wild,
Menacing them for to deuore,
Which all obedient were before.

C. Father, said I, in what countrie,
Did Adam live, after that he
Was banished from that seite?

E. The Clerks, said he have put in write
How Adam dwelt with meekle hate,
In Mamre, in that lusty plaii.
Which after was the Jewish land,
Where yet his sepulchre doth stand.
I list not tarry to describe
The woe of Adam and his wife.
Nor how that they had sons two,
Kain and Abel, and no moe,
Nor how curst Kain for envy
Did slay his brother cruelly,
Nor of there mourning, nor of there moan,
When they soules were left alone.
Abel lay slain upon the ground.
Curst Cain stem'd an vagabound.
Now how God of his special grace,
Sent them the third son faire of face,
Most like Adam of flesh and blood.
Seth was his name gracious, and good,
And how blind Lamech rackelesly
Did slay Cain unhappily,
Adam, as Clerks do describe,
Begat with Eve his wofull wife,
Of men Children, thirtie and two,
And of the daughters alike also:
By this thou mayest understand,
That Adam saw many a thousand,
That of his his body did descend,
Ere he out of the world did wend.
Adam lived in earth without wear.
Compleat nine hundreth and thirtie years,
And all his dayes were but but sorrow,
Remembring both even and morrow,
Of Paradise the prosperity.
And thenot his great misery;
His heart might never be reioced.
Remembring how the heavens was closed,

Fro

From him And his succession,
And that of his transgression.
* After his death as I heard tell, * This was
His soul decended to the Hell, an erro-
And there remained prisoner, nious opi-
In that dungeon three thousand year, nion ho'd
And more. So did both evil and good, en at that
Till Christ for them had shed his blood: time.
Then by that most precious ransom,
They were delivered out of prison.
I have declared now, as I can.
The misery of the first Man.

How GOD destroyed all living creatures in earth for sin, and drowned them by a terrible flood, in the time of Noe.

PRudent Father, Experience,
Declare to me ere you go hence,
What was the cause God did destroy,
All creatures in the time of Noy?
E. Said he, I tremble for to tell,
That infortune how it befell.
The cause been so abominable,
And the matter so miserable.
But for to show the circumstance
Pantasshy of that mischance,
First I must make thee understand,
How Adam gave express command
To those that were in Seths kind,
Because they were gracious and good,
Should not contract with Kains kin,
Which were inclined all to sin,
To observe that commandement,
Kain past to the Orient,
With his wife called Galmana
Which was his own sister also:
Where his off-spring did long remain,
Hard by the Mountain of Tarban
And Seth did long time lead his life,
With Delbora his prudent wife,

Which was his sister good and fair,
In Damascen made their repaire,
In that Countries of Seths clan,
Of seemed many holy man,
So long as dam was living nd,
The people did observe command:
When he was dead, and laid in ground
The people greatly did abound:
And Kain slain, as I have shown,
And Seths dayes all over-blown:
The sons then of Seths blood
Seeing the pleasant pulchritude
Of the Ladies of Kains kin,
Howbeit they knew well it was sin,
Oppress with sensual lusts rage,
Did take them unto marriage.
And so corrupted was that blood:
The good with evil, and evil with good.
Then as the people did increase,
They did abound in wickedness,
As holy Scripture doth rehearse,
Which I abhore to put in verse.
O: tell with tongue I am not able,
The filth been so abominable,
How men and women shamefully,
Abus'd themselves unnaturly,
Whose foul abomination,
And filthie fornication,
I think great shame to put in write,
Even as Paul Orose doth indite,
And if I would at length declare,
It were enough to fill the air,
Great Clerks of antiquities,
Have written many true Stories,
Which are worthy to be commended,
Howbeit they be not comprehended
At length in the Volume Scripture:
But I shall do my diligence cure,
To take the best as I suppose,
That most pertains to my purpose:

And with suppost of Christ our King,
I purpose to confirm nothing,
Of the old Hilloriones,
Contrarious to his Excellencie:
Howbeit that mens traditions,
Be contrary Christs institutions,
Of them though something I declare,
Now let us proceed furthermaire:
And with a language lamentable,
Declare this matter miserable,

C. Father the cause would I know,
Why they of nature brake the Law.

E. I trust, said he, that wickednesse,
Entered through sloathfull idlenes,
The Devil with all the craft he can,
When he perceives an idle man,
Or woman, given to idlenes,
He getteth easily entres,
And so by this occasion,
And the fiends persuasion,
The whole world universally,
Corrupted, was all utterly,

C. What was the cause they idle were,
That Caule, said I, to me declare.

E. said he: by mine imagination,
For lake of vertious occupation.
For of crafts they had small usage,
Of merchandise or labourage:
The Earth was then so plentious,
Of fruit and spice dilicious:
The herbes were so comfortable,
Delightsome and medecinable,
The fountains fresh and redolent,
To labouring they toke little tent.
All manner of beasts of there pleasure,
Did multeplay without labour.
The time betwixe Adam and Noy,
To see the earth it was great joy
Planted with precious trees, of pleet
Four famous floods it watareth,

Run through the earth in sundry parts,
Spreading their wings in all airts,
The water was so strong and fine,
They would not labour to find wine.
The fruit and herbs were so good
They made no care for other food.
And so the people took no cure,
But past the time at their pleasure,
Ay finding new inventions,
To fulfill their intentions:
And so the Lord Omnipotent,
That he made man did him repent:
And spake unto his servant Noy,
That he would all the world destroy.
Except himself and his Genzie.
Alace said Noe, when shall that be
Then said the Lord: Saith that thou spears,
I shal prolong six score of years,
Tarrying upon their repentance
Ere I fulfil my just sentence,
In the mean time fall thou to work
Incontinent, and build an Ark:
Which Noe began obediently,
And wrought on it continually,
And to the people daply preached.
To cry for grace he to them teached;
And to them plainly did declare,
That God his rod no maze would spare.
But on them he would work vengeance:
To Noe yet gave they noe credence,
And so they were uncountable,
Using their lust abominable:
And taoghts preaching in despite,
Ay fulfilling their foul delite,
Maze and maze to that duleful day,
Which all the world put in affray.
C. Father you make me understands,
When Almighty the Lords command:
To my mother this affliction,
And eke his malediction.

into the earth which was so fair,
That it should barren be and bare,
And without labour bear no corn,
Nor fruit, but thistle, brier and thorn.
Now say you in the time of Noy,
To see the earth it was great joy,
Planted with fruits good and fair,
The sooth of this to me declare.
These sayings two make me consider,
How you make them agree together?

E. God made his promise stickerly,
Notwithstanding tarried not instantly,
Said he, as Clerks do conclude:
But after when the furious Flood
Destroy'd the earth all utterly.
Then came that promise stickerly.
Then as God did give command,
Adam should not touch with his hand,
Nor eat of the forbidden tree;
If he did so, that he should die;
Notwithstanding he died not, but were
After that day nine hundreth year.
Right so the Prophet Esaias,
Speaking of Christ the great Messias
Saying: the Child is to be born,
To save mankind that is forlorn:
If he had been born instantly,
Yet was he not born verily.
After that saying many a year,
As in the Scripture thou mayst hear,
A thousand year, who reckons right,
Is as an hour in Gods sight.
Examples many I might tell,
Were it not tedious for to dwell.

To our purpose let us proceed,
Showing the hight, the length, breed,
And quantity of Noes Ark,
Which was a right excellent work,
Of pyne-tree made, bound well about,
Laid o'er with pick within and out,

Joyned full cleſe with nailes ſtrong,
And was three hundreth cubits long.
Fifty in breadth, thirty in hight.
Three chambers joyned well and wight,
And every loft above another,
Without an anker, oar, or ruther.
A right cubit, as I hear tell,
Of meaſure new might be an ell.
In the mideſide a doze there was,
For beaſts a ſul eaſie entreſle.
This Ark which was both long and large.
Made in the bottome like a barge,
Covered with boards well above,
Yt like an houſe ſet on a roove,
Whoſe rigging was on cubit breed,
Wherein there was a windowe made.
Some ſayes, well cloſed with chriſtall clear,
Where through the day-light might appear.
This worke the maze were to be praiſed,
Becauſe by God it was deviſed,
The making of this Ark but wear,
Indured well an hundreth year,
When Noe had ended this warke,
God did him cloſe within the Ark,
With his wife and ſonns three,
With their wives and no maze menzie.
Of all fowls of the aire,
Of every kind entred a pair,
Right ſort of beaſts of every kind;
For whye it was the Lords mind
That generation ſhould not faill.
Wherefore of famell and of Maile,
Of every kind were keeped two,
But to rehearſe mine heart is woe.
The dolent lamentation,
That time of every Nation.
Saying alace: a thouſand lyſe,
When wind and raine began to riſe!
The rocks with rid began to rive,
The ugely clouds did overdrive,

And darkned so the heavens bright,
That Sun and Moon might show no light:
The terrible trimbling of earth quake,
Made buildings bow, and Cities shake.
The thunder rent the clouds stable,
With fearfull noise inevitable,
The fire flaughts flew over through the fels,
Then was there not but shouts and yels,
When they perceived without remeid,
All creatures for to suffer dead,
All fountains frown the earth up sprang,
And from the heaven the rain down dang,
Fourty dayes and fourty nights:
Than ran the people to the highes:
Some climbs on hills, some climbs on trees,
Some to the highest mountains flees,
With more terrour then I can tell,
But all for nought, the floods down fell,
And wind did rout with such a reard,
That every wight wearied his weard,
Crying: Alace, that they were born,
Into the flood to be forlorn.
Men might make none to their wives,
Nor yet support the childrens lives.
The floods raise up with such great mights,
That they over covered all the hights:
They might no more their lives length,
But swimm'd so long as they had strength:
And so with cryes lamentable,
Ended their lives miserable.
Above mountains that were most hie,
Fifty cubits did rise the sea:
Men may imagine in their mind,
All creatures in their kind.
Both beasts and fowles of the air.
In their manner made meikle care.
The fishes thought themselves beguil'd,
When they fastnam'd through the woods wild;
The whales tumbling amongst the trees,
Wild beasts swimming in the seas;

Birds

Birds with many a piteous plaint,
Affaidly in the air they flew,
So long as they had strength to flie,
Then fluttered down into the sea.
Nothing on earth was left on life,
Beasts nor fowles man nor wife:
For wholly God did them destroy,
Except them in the Ark with Noy:
The which lay fleeting in the Flood,
Waltring amongst the streams wood
With many terrible affrayes,
Remained an hundreth and fifty dayes:
In great languor and heavinesse,
Ere wind or rain began to cease:
Sometimes effectuously praying,
Sometimes the waves wiping:
For by the Lords commandement,
He made provision sufficient,
For Noe dweit in the Ark, no doubt,
A yeer compleatere he came out.
How at more length in holy writte,
This doleful History been indite,
And how that Noe gan to rejoyce,
When tydings of the heavens did close,
So that the rain no more descended,
Nor yet the Floods no more ascended:
When he perceived the heavens clear,
He sent a raven forth messenger,
Into the air for to espy,
If he saw any mountains dry:
Some sayes the raven did forth remain,
And came not to the Ark again.
Forth flew the dove at Noes commande:
And when she did perceive dry land,
Mean while she braue a branch,
That Noe might know the Flood did stanch:
Now there no more she did sojourn,
But with the branch she did return,
That Noe might clearly understand,
That fully Flood was decreased,

nd so it did, till at the last,
he Ark upon the ground stake fast,
n the top of a Mountain hie,
nto the land of Armenie,
nd when Noe had done espy,
ow that the earth began to dry:
hen threw he down the doors all,
nd lowsed them the which were thral.
he fowls flew forth into the air,
nd all the beasts by pair and pair,
ast forth to seek their pasturages.
here were none but eight personages,
Noe his three sons and their wives,
n earth that was left with their lives,
Whom God did bless and sanctifie,
aying: Increase and multiplie
od wot if Noe was blyth and glad,
When af that prison he was freed.
When Noe had made his sacrifice,
Thanking God of his benefice,
e standing on Mount Armenie,
Where he the Countrey might espy:
e may believe his heart was sore,
Seeing the earth which was before,
The Flood, so pleasant and perfite,
Which to behold was great delite,
That now was barren made and bare,
Before which fruitfous was and fair:
The pleasant trees bearing fruits,
Were lying pull'd up by the roots,
The wholsome herbs and fragrant flowres,
Had lost both vertue and colours,
The fields green and flowrish meads,
Were spoiled of their pleasant weeds.
The Earth which first was so fair formed,
Was by the furious flood deformed;
Where sometime were the pleasant plains,
Where happy vales and hie mountains:
From bending rocks great and grey,
The earth was clean away.

But Noe had greatest displeasures,
Beholding the dead creatures,
Which was a sight lamentable:
Men women, beasts innumerable,
Seing them lying upon the lands,
And some were flæting upon the strands;
Whales and monsters of the seas,
Sticked on stabs amongst the trees:
And where the flood was decreased,
They were left waltringon the land.

Before the Flood during that space,
The Sea was all into one place:
Right so the earth as been deuided,
In sundry parts was not divided,
As been Europa and Asia,
Divided ay from Africa.
You see now diverse famous Iles.
Standing from land right many miles;
All these great Iles I understand,
Were then equal with the firm land.
There was no sea Mediterran.
But only the great Ocean,
Which did not spread such hurling strands,
As it doth now over through the lands,
Then by the raging of that Flood.
The earth from vertue was denud,
The which before was to be praised,
Whose beauty then was disguised:
Then was the malediction known,
Which was by God to Adam shown
I pray now Clerks do conclude,
Induring that most furious Flood,
With which the earth was sore oppress,
The wind blew forth of the Southwest.
As may be seen by experience,
Now through the waters moisture,
The high mountains on every part,
Are bare for-sooth the Southwest part.
As the mountains of Pircney,
The Alpes and rocks in the sea.

ght so the rocks great and gay
hich standeth into Norowey:
e highest hills in every airt,
d in Scotland, for the most part,
rough watering of that furious Flood,
e hills of earth were made denud:
avelling men may consider best,
e mountains bare next the Southwest.
C. Declare, said I ere you conclude,
w long lived Noe after the Flood?
E. Said he: In Genesis thou mayst hear
w that Noe was six hundreth year,
e time of this great punishment,
d aye to God obedient:
d was the best of Seths blood:
d more, he lived after the Flood,
ree hundreth and fifty years,
holy Scripture witnes bears:
d was ere he rendred his spirit,
ine hundreth and fifty years compleat.
o show this Storie miserable,
length my wits are not able:
d more my son, as I suppose,
belongs not to our purpose.
o show how Noes sons three
an to increase and multiplie.
or how Noe planted the vine,
d drank till he was drunken fine,
d sleeped with his members bare,
d how Cham made for him no care,
ut laught to see his father so,
owbeit his brethren were right wo,
or how Noe but restriction,
a de Cham his malediction,
d put him under servitude,
o Shem and Japhet that were good.
or how God made a Covenant
ith Noe to make no punishment.
or by the floods no people drown:
n sign of that condition,

His rain bow set into the air,
Of diverse heavenly colours fair,
For to be a perpetuall sign,
By Flood to send no punishing.
This History if thou list to know.
At length the Bible shal thee show

THE SECOND BOOK,

Containing the building of Babylon by Nimrod: & how King Ninus began the first Monarchie of the idolatry: And how Semiramus governed the Empire after her husband King Ninus.

FAther, I pray you to me tell,
The first infortune that befell,
Immediatly after the Flood,
And who did first shed guiltles blood,
And how Idolatrie began?

E. Said he: I shal do as I can:
After the Flood I find no story
Worthy to be put in memory,
Till Nimrod did begin to reign,
Above the people as a King:
Which was the principal man of one,
That builder was of Babylon.

C. That story, Master, would I know,
Said he: If thou the sooth wouldst show:
Why? and for what occasion,
They builded such a strong dungeon?

E. Then said to me Experience,
I shal declare with diligence,
These questions at thy command:
But first, soon thou must understand
Of Nimrod the Genealogie,
His strength courage, and quantity;
Howbeit Moses in his first Book,
That story lightly doth over look:
Of him no more he doth declare,
Except he was a strong Hunter

u'sther Clerks curious,
Oroſe and both Joſephus,
eſcribes Nimrod at more length.
oth of his ſtature and his ſtrength.
This Nimrod was the fourth perſon,
rom Noe by line deſcending down,
oe begat Cham, Cham begat Chus,
nd Chus Nimrod, the ſooth been thus.
This Nimrod a man of might.
hat time on earth was none ſo wight:
e was a Gyant ſtout and ſtrong,
erfore wild beaſts he down throngt
he people of that Region,
oms under his Dominion,
o man there was in all that land,
is ſtalwardneſs that durſt gainſtand:
o marvel was though he was wight,
en cubits large he was of hight.
proportionate of length and breed,
onform unto his height we read.
e grew ſo great and glorious,
o prideful and preſumptuous,
hat he came inobedient,
o the great God Omnipotent.
This Nimrod was the principal man
hat firſt Idolatry began.
hen cauſ'd he all the people call
o his preſence both great and ſmal,
nd in that great convention,
id propone his intention:
y friends laid be I make it known,
he great vengeance that God hath ſhown
ntime of our fore father Noy,
hen he did all the world deſtroy,
nd drowned them in furious flod;
herefore I think we ſhould conclude
ow we ſhould make a ſtrong defence
gainſt the waters violence,
forte reſiſt his furious pre.
ontrary both to flud and fire:

Let us go spy some pleasant field,
Wherein a strong building we may biyld:
A City with a strong Dungeon,
That none engine may beat it down:
So high as thick so large so long,
That God to us shal do no wrong.
It shal surmount the Planets seven,
That we from God may win the heaven.
These people with a firm intent,
All to his counsel did consent,
And did espy a pleasant place,
Hard on the flood of Euphrates.
The people then did there prepare,
Into the plain field Shinare,
Which now of Chaldie bears the name,
Which did so long time flourish fame,
That great Fortress then did they found,
And searcht it till they found sure ground,
And fell to work, both man and child:
Some found out clay some burnt the tyld,
Nimrod that curious Champion,
Deviser was of that Dungeon:
Nothing they spared their labours,
Like busie bees upon the flowres.
Or emmets travelling into June,
Some under wrought and some above:
With strong engenious masonry,
Upward that work did fortifie:
With burnt tyl stones large and wight:
That tower they raised to such hight.
Above the airs region,
And joyned of strong fashion,
With syment made of pick and tar,
They used none other mortar.
Though fire and water assailed,
Contrare that Dungeon nought availed,
The land about was fair and plain,
And it rose like an high Mountain.
These foolish people did intend,
That to the heavens it should ascend,

So great a ſtrength was never ſeen
Into the world with mens ken:
Of the walls of that work they made
Two and fifty fathom bread:
On them as ſome men ſayes,
Might be two fathams in our dayes,
One man was then of more ſtature,
Then two are now of that be-ſure,
Joſephus holds opinion,
Saying the hight of that dungeon,
Of large paces of meaſure been,
Five thouſand eight ſcore & fourteen,
By this reckoning it full right,
Five myles and an half of hight.
A thouſand pace take for a myle,
And thou ſhalt find it near that ſtyle;
This Tower in compaſſe round about
Were myles ten without doubt.
About the City of Stadies,
Four hundreth and four ſcore I wis,
And by this number of compaſſe,
About three ſcore of miles it was:
And as Oroſius reports,
There was five ſcore of Braſen Ports;
The tranſlator of Oroſius,
Into his Chronicle writs thus,
That when the Sun is at the hight,
It noon when it doth ſhine moſt bright,
The ſhadow of that hideous ſtrength,
Six myles and more it was of length:
Thus may you judge into your thought,
If Babylon be high or nought.

How God made the diverſity of Languages, and made impediment to the building of Babylon.

WHen the great God Omnipotent.
To whom all things been preſent.
That was and is and ever ſhall be,
Are preſent to his Majeſty.
The very ſecrets of mans heart,

From

From his presence may not depart;
He seeing the ambition,
And the prideful presumption,
How these proud people did pretend,
Up through the heavens to ascend,
Which was great folly to devise
Such a presumptuous enterprise.
For when they were most diligent,
God made them such impediment,
They were constrained with heart sore,
From hence to go and build no more.
Such Languages on them he laid,
That none knew what another said.
Where was but one Language before,
God sent them Languages three score.
At that time all did speak Hebrew,
Then began some for to speak Grew,
Some did speak Dutch, some Saraline,
And some began to speak Latine:
The Watermen were almost wilde,
Crying for trees they brought them tylde;
Some said, bring mo'er here at once,
Then brought they to them stocks and stones.
Then Nimrod their great Champion,
Ran raging like a wilde Lyon,
Wensling them with words most rude.
But never a word they understood.
Before they found him good and kind,
But then they thought him by his mind:
When he so furiously did syte,
Then turned his pride into despite,
Full dark eclipsed was his glore,
When they would worke for him no more.
Behold how God was gracious,
To them that was ont ragious
He neither brake their legs nor arms,
Nor did to them no other harms,
Except of tongues division:
And for a final conclusion,
Constrained they were for to depart,
Each company in sundry part.

For

ome past into the Orient,
nd some into the Occident,
ome South, some North, as they thought best,
nd so their policie left waste.
ut how that City was repared,
ereafter it shal be declared.

The first invention of Idolarie: How Nimrod compelled people to adore the fire in Chaldea.

N Dow Sir, said I, shew me the man,
which first Idolatry began.
E. That shal I do with all mine heart,
y Son, said he, ere we depart.
hen Nimrod saw his purpose failed,
nd his great labour nought availed,
n manner of contemption,
eparted forth of that Region:
nd as Orosius doth rehearse,
e past into the land of Perse,
nd many a year did there remain,
nd then to Babylon came again,
nd found budge people of Chaldie.
emaining in that great City.
hat was glad of his returning,
nd did obey him as their King.
imrod his name for to advance,
mongst them made new ordinance,
aying: I think you are not wise,
hat to no God make sacrifice.
hen to fulfil their false desire,
e caus'd be made, a flaming fire;
nd made it of such breadth and hight,
e caused it burn both day and night:
hen all the people of that land
dor'd the fire at his command,
rostrate on knees and on faces,
eseeching their new God of graces.
o give them more occasion,
e made them great perswasion:

This

This God, said he, is most of might,
Showing his beams on the night.
When Sun and Moon are both obscure,
His heavenly brightnesse doth endure.
When mens members suffer cold,
Fire warmeth them even as they would.
Then cryed the people at his desire,
There is no God except the fire.
Ere there was any Imagerie,
Began this first Idolatrie:
At that time there was no usage
To carve, or for to paint Image.
Then made he proclamation,
Who made not adoration
To that new God, without remead
Into that fire should suffer dead.
I find no man into that land,
His tyranny that durst gainstand,
But Abram and Aram his brother,
That disobeyed, I find none other.
Which dwelling was in that Countrie,
With their father, called Tharie,
The brethren Nimrod did reprieve,
Saying to him: Lord, by your leave,
This fire is but an Element,
Pray you to God Omnipotent,
Which made the heaven by his might,
Sun, Moon and Stars for to give light;
He made the Fishes in the Seas,
The earth with Beasts Herbs and trees;
At last of all for to conclude,
He made man to his similitude.
To that great God give praise and glore,
Whose reigne endures for evermore.
When Nimrod in his furious pre,
These Brethren both cast in the fire;
Abram by God he was preserved,
But Aram in the fire was sterved.
When Tharie heard his son was dead,
He did depart out of that stead,

With Abram, Nachor and their wives,
As the Scripture at length describes,
And left the land of Chaldea,
And past to Mesopotamia,
And dwelt in Charan all his dayes,
And died there as the story sayes.
The life of Abram, as I suppose,
Nothing belongs to our purpose:
Unto the Bible thou mayest read
His vertuous life, word and deed.
Now have I shown thee the man
That first Idolatry began.

Of the great misery and skaith that cometh of Ware and how King Ninus began the first Wares, and strake the first Battell.

Father I pray you with mine heart,
Declare to me ere we depart,
Who first began their mortal warres,
Which every faithful heart so skars,
And every policy down thrawes,
Repugne against the Lords lawes.
Since Christ our King Omnipotent,
Left peace into his Testament:
How doth procéd this cruelty,
Against Justice and Equity?
In land where ever war hath béen,
Great misery there may be séen.
All things on earth that God hath wrought,
All warres do destroy and bring to nought.
Cities with many strong Dungeon
Are burnt, and to the earth thrown down.
Virgins and Matrons are deflored.
Temples that richely were decored
Are burnt, and all their Priests spoiled,
Poor Orphants under feet foyled;
Many old man made Childrenless,

And many Children Fatherlesse.
Of famous Schools the doctrine
Both naturall science and divine:
And every vertue troden down,
No reverence done to religion,
Strengths destroyed all utterly,
Fair Ladies forced shamefully,
Young widows spoiled of there spouses,
Poor Labourers driven from their houses,
There dare no Merchand take in hand,
To travell either by Sea or Land,
For Butchers that do them confound,
Some murthered beene, and some are drow
And craftesmen of good engyne,
Are altogether brought to ruine.
The Bestiall rest, the commons slain,
The Land without labouring, doth remain
Of policie the perfect warks,
Buildings, gardings, pleasant Parks,
Have altogether destroyed beene.
Great granges brunt there may be seen,
Riches turn'd to poverty,
And plenty into penury,
Death hunger dearth is well kend,
Of war this is the fatall end.
Justice turned into tyranny,
All pleasure in adversity.
The wars all utterly down thrawes,
Both the civell and common lawes,
War genders murther and mischief,
Sore lamenting without relief,
Wars do destroy Realms and Kings,
Great Princes war to prison brings,
War doth shed meekle guiltlels blood,
Since I can say of wars no good,
Declare to me Sir, if you cane,
Who first this misery began.

short description of the four Monarchies: and how King Ninus began his Monarchie.

OF war, said he, the great outrage,
Began into the second age,
By cruel, prideful, covetous Kings:
Reavers but right of others Reigns:
Albeit Kain before the Flood,
Was first shedder of guiltlesse blood.
Ninus was first and principall man,
Which sinistrous conquest began:
And was the man withoutten fail,
In earth which starke the first battel,
And first invented Imagery,
Wherethrough came great Idolatry.
We must know ere we further wend,
Of whom King Ninus did descend,
Ninus, if I can right define,
He was from Noe the fifth by line.
Noe begat Cham, Cham begat Chus:
And Chus Nimrod, and Nimrod Belus,
And Belus, Ninus, but lasting,
Of Assyria the second King,
And builder of that great City,
The which is called Ninive,
And was the first and principall man,
Which the first Monarchie began.
C. Father, said I, declare to me,
What signifies a Monarchie?
E. The sooth, said he, Son, if thou knew
Monarchie is a terme of Grew,
Is when a Province principal,
And whole power imperial,
During their Dominations.
Above all Kings and Nations.
A Monarchie that men do call,
Of whom I find four principal,
Which hath reign'd since the world began.
C. Then said I, Father, if you can,
Which four are they? shew me, I pray you.
E. My son, said he, that shall I shew you.

First reigned King of Assyrians,
Secondly reigned the King of persians
The Greeks thirdly with sword and fire,
Perforce obtained the third Empire,
The fourth Monarchie, as I heare,
The Romans kept many a year,
Let us speak of Ninus King,
How he began his conquessing,
The old Greek Historian
Diodorus, he writes plaine,
At right great length of Ninus King,
Of his Empire and conquessing
And of Semiramus his wife,
That time the luftiest on life,
It were too long put in write,
Which Diodore doth indite:
But I shall shew as I suppose,
Which most belongs to our purpose;
When Nimrod Prince of Babylon,
Out of this wretched world was gone,
And his son Belus dead also,
The first King of Assyria
This Ninus which was second King;
Triumphantly began to reing,
And was not pleased nor content,
Of his own region nor rent,
Thinking his glory for to advance,
By his great people and puissance,
Through pride covetice and vain glore
Did him prepare to conquesse more,
And gathered forth a great Army,
Contrary Babylon and Chaldy.
Wherefore he had ardent desire
To joyn that land unto his Empire,
Howbeit he had thereto no right,
But by his tyranny and might,
Withouten feare of God or man,
His conquessing he thus began,
His people he gan arra,
To Caldea took his ready way,

hen that the Babylonians,
gether with Caldeans,
rd tell King Ninus was comeand,
s proclamation throw the land,
t each man after his degree,
uld come and save his own country
ough that they had no use of wars
thout all fear they past forward,
put themselves in good order
meet King Ninus on the border,
ere was no Harnelle in the land
to defend or yet invade,
herby more slaughter there was made;
y fought through strength of bodies
ith goades of yron, and stones and trees,
ith sound of horn, and hideous cry,
y rushed together right rudely,
th hardy heart and strength of hands
thousands lay dead on the Lands.
here men in battel naked been,
at slaughter soon there may be seen,
y fought so long and cruelly:
with uncertain victory:
man might judge that stood on far
who got the better of the war,
when it did approach the night,
Caldeans they took the flight,
n the King and his company.
ere right glade of the victory,
ause he wan the first battell
t stricken was on Earth but fall,
peaceably of that Region,
take the whole Dominion,
n was he King of Caldea,
well as of Assyria,
o the King of Arabie,
his conquest made him supply,
this yet was he not content,
to the Realm of Mede he went,

Where Fernus King of that country,
Did meet him with a great Army,
But King Ninus the battel wan,
Where slain was many noble man:
And to the King would give no grace,
But plainly in a publick place,
With his seven sones, and his Ladie,
Cruelly did them crucifie,
Of triumph that he did rejoyce,
Then forward to the field he goes,
Then conquest he Armenia,
Perse, Egypt, and Pamphilia
Cappadoce, Lyde and Mauritane,
Caspia Frigia, and Hircane.
All Africa, and Asia
Except great Inde and Bactria,
Which he did conquish afterward,
As you shal heare ere we depart,
Now would I, ere we farther wend
That his Idolatry were kend,
Then after that without sojourn,
To our purpose we shall return.

How King Ninus invented the first Idolatrie, or worshipping of images.

Ninus an Image he caus'd make,
For King Belus his fathers sake,
Most like his father in figure,
Of quantitie and portratour.
Of fine gold was that figure made,
A crafty Crown upon his head,
With precious stones, in tokening,
His father Belus was a King.
In Babylone he a Temple made.
Of Crafty work both high and brade,
Wherein that Image gloriously.
Was throned up triumphantly
Then Ninus gave a strait command,
To all the people of that land,
As well unto Assyrea,
As in Shinar and Caldea,

ber his domination,
ey should make adoration,
on their knees to that figure,
der the pain of forfaiture,
ere was no Lord in all that land,
s summonding that durst gainstand:
e young and old, both great and small,
that Image they prayed all,
d changed his name as I heard tell
om Belus to that great God Bell.
that Temple he did devise,
at Priests should make their sacrefice
that consent then came a Law,
ne other God that would they know,
o he gave that Image,
sanctuary the privilidge:
y whatsoever transgressour,
homicide, or oppressor,
cing that Image in the face,
their guilt got the Kings grace.
C. Declare to me, sweet Sir, said I,
Was there no more Idolatry,
ter that this false Idol Bell.
Was throned up, as you me tell.
E. My sone, said he, incontenent
e se nobels throughout the world went;
ow King Ninus, as I have said,
curious Image he had made,
o the which all his Nation,
ade devote adoration,
hen every Countrey took conceit,
ey would King Ninus counterfit,
When any famous man was dead
et up an Image in his stead.
hich they did honour from the spleen,
s it immortal God had been,
mages some made for the Bones,
f fine gold, of stocks and stones,
f silver some, and Ivory bone,
ith divers names to every one,

For

For some they called Saturnus,
Some Jupiter, some Neptunus,
And some they called Cupido,
Their god of love: and some Pluto,
They called some Mercurius,
And some the windy Eolus.
Some Mars made like a man of war,
Enarmed well with sword and spear:
Some Bacchus, and some Apollo,
Of names they had a hundreth and moe
When any Lady of great fame,
Was dead, for to exalt her name,
An Image for a Portraicture,
Was set up for an Orator,
The which they called there goddess,
As Venus, Iuno and Pallas,
Some Ceres, Vesta and Diana,
Some Clio some Proserpina,
And some that great goddesse Minerve.
With curious colours they would carve
Among the Poets youmay see,
Of false gods the Genealogie.
So that these abominations,
Did spread throughout all Nations:
Except good Abram, as we read,
Who honoured God in word and deed.
For Abram had his beginning,
Into the time of Ninus King,
Ninus began with tyranny,
And Abrame with humility,
Ninus began the first Empire,
Abram of war had no desire.
Ninus began Idolatry,
Abram in spirit and verity,
He prayed to the Lord alone.
False Imagery he would have none,
Of him descended, I heard tell,
The twelve tribes of Israel
These people made adoration,
With humble supplication.

him who was of Kings King,
o heaven and earth made of nothing:
nd Images they held at nought,
Which were with mens hands wrought
t the almighty God on live,
Son now have I done describe
heir questions at thy command,
he which thou didst at me demand,
C. What was the Cause, Sir, make me sure,
olatry did so long endure,
ut through the world so generally,
nd with the gentiles specially,
E. Said he, some causes principall,
find in my memoriall,
irst was through Princes commandement
Which did Idolatry invent,
hen singular profite of the Priests.
ainters, Gold-smiths, Seasons Wrights,
hese men of craft full curiously,
ade Images so pleasantly,
nd sold them for a sumptuous price:
o by their crafty merchandise,
hey were made rich above measure:
s for the Priests, I thee assure,
They got profit into all lands.
Through sacrifice and offerands,
nd by their fained sanctitude,
buled many men of good,
e in the time of Daniel.
The Priests of that Idol Bell,
When Nebuchadnozor King,
n Babylon highly did reign,
The Priests the King made understand,
That Image made with mens hand,
e was a glorious God of life,
nd also had prerogative.
That by his great power divine,
Would eat beefe, mutton, bread and wine,
And so the King caused every day,
Before Bell on his alter lay.

Fourty fat wedders fresh and fine,
And six great troubers of wight wine:
Twelve great loaves of boulted flowre
Which was all eaten in one hour:
Not by that Image deaf and dumb,
But by the Priests all and some,
As by the Bible thou mayest ken,
Whole number was threescore and ten,
They and their wives every day:
Ate all that on the alter lay.
Then Daniel in conclusion,
Shewed to the King there abusion:
And of these craft he made them sure,
How underneath the Temple floore,
Through a passage they came by night,
And ate that meat by candell light.
The King when he the mater knew,
The Priests with all their wives he slew.
Thus subtilly the King was spied,
And all the people were beguiled,
My son, said he, now may thou ken,
How by the Priests, and crafty men,
And by their craftinesse and cure,
Idolatry did long endure,
Behold how John Boccacius
Hath written works wonderous,
Of Gentils superstition,
And of their great abusion,
And in his great Book thou mayst see
Of the false Gods genealogie,
Of Demorgorgon in special,
Fore grand-syre to the Gods all,
Honor'd amongst Arcadians
And of the false Philistians,
With their great divilish God Dagon,
With their Idols many one,
But I abhor the truth to tell,
Of the Princes of Israel.
Chosen by God omnipotent,
How they brake his commandement,

g Solomon as the Scripture sayes,
doted in his latter dayes.
s wanton wives for to please,
e car'd not God for to displease,
nd did commit idolatry,
Worshipping carv'd Imagery.
s Molech God of Amonites.
nd Chemosh God of Moabites,
Ihtaroth God of Sidonians.
o for his inobedience.
nd foul abomination,
Was punisht his succession.
is son Roboam, as I heard tell,
Lost the ten tribes of Israel,
For his fathers Idolatry.
is in the Scripture thou mayst see.
Of Images used amongst Christian men.
Father, yet on thing would I speer
Behold in every Church and Quear
Through Christindome in burgh and land.
Images made with mens hand,
To whom are given divers names,
Some Peter, and Paul, some John, and James.
Saint Peter carved with his keys,
Saint Michael with his wings and wayes.
Saint Kathering with her sword and wheel,
An Hynd set up by Saint Geele,
It were o're long for to describe
Saint Frances with his wounds five,
Saint Trodwell, eke there may be seen,
Who in a prick hath both here ene,
Saint Paul wel painted with a sword,
As he would fight at the first word,
Saint Appollon on alter stands,
With all her teeth unto her hands.
Saint Roch well sealed, men may see,
A byle new broken on her thie,
Saint Eloy he doth stately stand.
A new horse-shoe into his hand.

Saint

Saint Ninian of a rotten stock,
Saint Dutho boy'd out of a block,
Saint Andrew with Crosse in his hand,
Saint George upon a praise ridand.
Saint Antone set upon a saw,
Saint Bryde well carved with a bow.
With costly colours fine and fair,
A thousand more I might declare
As Saint Cosme and Dominian,
The Souter or Saint Chrispinian,
All these on Altars stately stands,
Priests crying for their offerands,
To whom we commons on our knees,
Do worship all these Imageries,
In Church or Quear, or in the Closter,
Praying to them our Pater Noster.
In Pilgrimage for town to town,
With offering and avozation,
To them ay babling on our beads,
That they may help us in our needs,
What differs this declare to me,
From the Gentiles Idolatrie,

E. If that be true that thou reports,
It goes right near the self same sorts,
But we by counsel of Clergy,
Have licence to make Imagery,
Which unlarned been the books,
For when the Laicke on them looks,
It brings them in remembrance,
Of saints lives the circumstance,
How the faith for to fortifie,
They suffered pain right patiently,
Seeing the Image on the rood,
Men should remember on the blood,
Which Christ into his passion
Did shed for our salvation,
Or when thou seest the Portraicture,
Of blessed Mary Virgin pure,
Ap'easant babe upon her knee
Then in thy mind remember thee:

The word which the Prophet saith
How she should be both mother & maid:
But who that sitteth on their knees.
Praying to many Imageries,
With oration and offerands,
Kneeling with cup into their hands,
No difference bern, I say to ther,
From the Gentils Idolatry.
Right so of diverse Nations,
I read th'abominations;
How Grecks made their devotion hail
To Mars to save them in battel,
To Jupiter some took their voyage,
To save them from the stormy rage:
Some prayed to Venus from the spleen,
That they their lovers might obtain:
And some to Juno for riches,
Their pilgrimage they would address:
So doth our common populare,
Which were too long for to declare,
Their superstitious pilgrimages
To many diverse Images.
Some to Saint Roch with diligence,
To save them from the pestilence:
For their teeth to Saint Apoline:
To Saint Trodwel to mend their een,
Some makes offerings to Saint Eloy,
That he their horse might well convoy.
They run when they have jewels tint,
To Saint Audrey ere ever they stint:
And to Saint German to get remead,
For maledies into their head.
They bring made men on feet and horse.
And binds to emto Saint Mongo's cross
To Saint Barbara they cry full fast,
To save them from the thunder blast,
For good novels, as I heard tell,
Some takes their way to Gabriel:
Some wives Saint Margaret doth exhort:
Into their birth them to support,

To Saint Anthon to save the sow.
To Saint Bryde for calf and kow,
To Saint Sebastian they run and ryde,
That from the shot he save their syde,
And some in hope to get their heal,
Runs to the old rood of Karreal;
Howbeit these people rude
Think their intention to be good,
Who be to Priests I say, for me,
Which should show them the verity,
Priests which have of them the cure,
Shal make answer therefore be sure,
In the great day of Judgement,
Where no time is for to repent;
Where manifest Idolatry
Shal punisht be perpetually.

An Exclamation against Idolatrie.

IMprudent people, ignorant and blind,
By what reason, law, or authority;
Or what authentick Scripture can ye find
Lawful for to commit Idolatrie.
Which is to bow your body, or your knee,
With devote humble adoration,
To any Image made of stock or tree,
Giving to them offering or oblation,
Why do ye give the honour, laud, or glorie
Pertaining to God who made al things of nocht,
Who was, and is, and shal be evermore,
To Images by mens hands wrought?
O foolish folk! why have ye succour sought
Of them that cannot help you in distress:
Yet reasonably revolve into your thought,
In stock or stone can be no holiness,
In the desart the people of Israel,
Moses remaining on the Mount Sinay:
They made a molten Calf of fine mettall,
Which they did honour as God alway.
But when Moses descended I hear say,
And did consider their Idolatry,

Of that people three thousand usual'd he slay,
As the scripture at length doth testifie.

Because the holy Prophet Daniel
In Babylon Idolatry reproved,
And would not worship their false Idol Bell,
The whole people at him were sore agrieved,
To that effect that he should be misliked
Delivered him to ramping Lyons seven,
But o[f] that danger ous Den he was relieved,
Through miracle of the great God of heaven.

Behold how Nebuchadnozor King,
Into the Vall of Duran did prepare
An Image of fine gold, a marvelous thing,
Three score of cubits high, and six in square,
As more clearly the scripture doth declare;
To whom all people by proclamation,
With bodies bow'd, and on their knees bare;
Right humbly made their adoration.

A great wonder that day was seen also,
How Nebuchadnozor in his rye,
Took Sedrach, Mesech and Abednego;
Which would not bow their knees at his desire
To Idol, caus'd cast them into the fire.
For to be burnt, ere he stir'd off the stead,
When he believed they were burnt bone & lye,
Was not consum'd a small hair of their heads.

The Angel of the Lord was with them seen
Into that hot furnace passing up and down,
Into a rosie earth as they had been:
No spot of fire disdaining coat or gown:
Of victory they did obtain the Crown,
And were to them that made adoration
To that Idol, or bow'd their body down,
A witnessing of their damnation.

What was the cause at me thou mayst demand,
That Solomon used no Imagery
In his triumphant temple for to stand;
Of Abram, Isaac, Jacob, nor Jesse,

Nor to Moses, their safeguard through the sea,
Nor Josua their valiant Champion:
Because God did command the contrary,
They should not use such superstition.

Behold how the great God Omnipotent,
To preserve Israel from Idolatry,
Directed them a strait commandement,
That they should make no graven Imagrie,
Neither of gold, silver, stone nor tree,
Nor give worship to any similitude,
Being in heaven, in earth or in the sea,
But openly to his soveraign celsitude.

The Prophet David plainly did reprieve,
Idolatry to their confusion:
In graven stock or stone that did believe,
Declaring to them their great abusion;
Speaking in manner of derision,
How dead Idoles by mens hands wrought
Whom they honoured with humble adoration,
Were in the market daily sold and bought.

The Devils seeing the ill condition
Of the Gentiles, and their unfaithfulnesse,
For to augment their superstition,
In these Idoles they made their interesse,
And in them spake, as Oracles do express,
Then men believed of them to get relief,
Asking their help in all their business,
But finally they turned to their mischief.

Trust well in them is no Divinitie,
When with the rust their fair colour doth fade:
Though they have feet, on foot they cannot flee,
Nor shut the Temple burn about their head.
In them is neither friendship nor remead.
In such figures what favour can ye find?
With mouth & ears eyes though they be made,
All men may see they are dumb, deaf and blind.

Nor

Albeit they fall down flatly on the flor:
They have no strength themselves to raise again
Though rats over them run they take no cure:
Albeit they broke their neck, they feel no pain.
Why should men Psalms to them sing or sain
Since growing trees that yearly beareth fruit,
Are more to praise I make it to thee plain,
Then cutted stocks, wanting both crop and root.

Of Edinburgh the great Idolatrie,
And manifest abomination,
On their feast days all creatures may see,
They bear an old stock Image through the town.
With tabern, trumpet, shalm and clarion,
Which hath been used many a year bygone,
With Priests and Friers into procession,
Like unto Bell carried through Babylon.

Think ye not shame, ye secular Priestes Friers,
To so great superstition to consente
Idolaters ye have been many years,
Expresse against the Lords Commandement,
Wherefore, brethren, I counsel you repent:
Give no honour to carved stock or stone,
But honour give to God Omnipotent
And praise him ay as wisely writeth John.

Fy on your Friers that uses for to preach,
And do advance forward Idolatry:
Why do ye not the ignorant people teach,
How a dead Image carved on a tree,
As it were holy, should not honoured be?
Nor born on Burgels backs up and down,
But ye shew plainly your hypocrisie,
When ye passe foremost in procession.

Fy on you fosterers of Idolatry,
That to the dead stock doth reverence,
In presence of the people publickly,
Fear ye not God to commit such offence:
I counsell you to do your diligence,
To cause suppresse so great abusion:

Do ye not so, I dread your repentance
Shall be nought else but clean confusion.

Had St Frances been born out through the town
Or Saint Dominick, though he had refused,
With them to have past in procession,
In that case some would you have excused,
Now men may see how that ye have abused,
That noble town through your hypocrisie:
The people think that they may right well use it
When ye passe with them in to company.

Some of you hath been quiet counsellours,
Provocking Princes to shed guiltelesse blood,
Which never did your prudent Predecessours,
But ye like furious Pharisees denud.
Of charity, which rent Christ on the rod,
For Christs flock, without malice or yre,
Converted fragill faultors I conclude,
By Gods own word, withoutten sword or fire,

Read ye not how Christ has given command,
If thy brother do ought thee to offend.
Then secretly correct him hand for hand
In friendly maner ere, that thou further wend,
If he will not hear thee, then make it kend
To one or two true narration:
If he for them will not this misse amend,
Delate him to the Congregation.

And yet if he remain obstinate,
And to the holy Church uncounselable:
Then like a turk hold him excommunicate,
And with all faithfull folk abominable:
Banishing him, that he be no more able,
To dwell among the faithfull company:
Which when he repents be not unmerciable,
But him receive again right tenderly,

But our dumb Doctors of divinity,
And ye of the last found Religion:
Of your transgressours ye have no pity,
But cryes to put them ay to confusion,

s cry'd the Jews for the effusion
f Christs blood into their burning pyr,
rucifie, so ye with an union
e cry, cause cast the faulter in the fire.

nmercifull members of the Antichrist,
trolling your humane tradition,
ontrare the institution of Christ,
fear ye not for divine punition.
hough some of you be of good condition,
eady to receive new recent wine:
speak to you all bolles of perdition,
eturn in time, ere ye run to ruine.

s ran the perverse prophets of Baal,
which did consent to the Idolatry:
f wicked Achab King of Israel,
whose number were four hundreth and fifty,
which honoured that Idol openly.
But when Elias did prove their abusion,
e caus'd the people slay them cruelly:
o in one hour came their confusion.

I pray you print in your remembrance,
how the red Friers for their Idolatry.
In Scotland, England, Spain, Italy, and France,
Upon one day were punisht pittifully.
Behold how your own brethren now lately,
In Dutchland, England, Denmark, Norroway
Are trodden down with their hypocrisie,
And as the snow are vanisht quite away.

I marvell that our Bishops think no shame,
To give your Friers such preheminence?
To use their office to their great defame,
Preaching for them in open audience.
But might a Bishop augment his own expence,
For each Sermon ten Ducats in his hand.
He would ere he did lack that recompence,
To preach himself both into burgh and land.

I trust to see good Reformation,
When that we get a faithfull prudent King

Which

Which knows the truth, and his vocation;
All Publicans I trust he will down thring;
And will not suffer in his Realm to reign
Corrupted Scribes nor false Pharisence:
Against the truth, which plainly do maligne:
Till that King come we must take patience.

Now farewell friends because I cannot flyte,
Howbeit I could, ye must had me excused:
Though I against Idolatry indite,
Or them despite that will not yet refuse it,
I pray to God that it be no more used,
Amongst the Rulers of this Region:
That common people be no more abused,
But give him glore that bare the thorny crown.

Who teaches us by his divine Scripture,
To right prayer, the perfect ready way:
As writeth Matthew in his first Chapter,
In what manner and to whom we should pray,
A short compendious Oration each day;
Most profitable both for body and saul:
The which is not directed I dear say:
To John or James to Peter or to Paul,

Nor to none other of Apostles twelve,
Nor to no Saint nor Angel in the Heaven;
But only to our Father God himselfe,
Which Oration is contained full even,
Most profitable for us petitions seven,
Which we laick-folk the Pater noster call;
Though we say Psalms nine, ten or eleven,
Of all prayers this is the principall:

By reason of the Maker that it made,
Who was the Son of God our Saviour:
And by reason to whom it should be said,
To the Father of Heaven our Creator:
Who dwelleth not in temple nor in tower.
He clearly sees our thought, will, and intent;
What needeth us at others seek succour,
When in all place his power is present?

Ye Princes of the Pittis that should preach,
Why tuther ye to great abusion?
Why do ye not the simple people teach,
How and to whom to dzelle their dzation?
Why thole ye them to go from town to town,
In Pilgrimage to any Imageries;
Hoping to get some satisfaction,
Praying to them devoutly on their knees?

This was the practile of some Pilgrimage,
When sillocks into Fife began ton;
With Jack and Tom, then they took their voyage;
In Angus to the field Chappell of Dron.
Then Kittock there as ready as a Con,
Without regard either to sin or shame;
Have Lawry leave at leasure to leap on.
Far better been to have tarried at hame.

I have seen passe a marvelous multitude,
Young men and women singing on their feet,
Under the form of fained sanctitude,
For to adore an Image in Lawrie:
Many came with their fellows for to meet,
Committing their foul fornication:
Some kist the clagged tail of the Hermite:
Why thole ye this abomination?

Of fornication and adultery,
Appeartly ye take but little cure;
Seeing the marvelous infelicity,
Which hath so long done in this Land endure.
Of your default which have the charge and cure,
This is of truth, my Lords, with your leave:
Such Pilgrimages have made many a whore,
Which if I pleased plainly I might prieve.

Why make ye not the Scripture manifest,
To poor people touching Idolatry?
In your preaching why have ye not exprest
How many Kings of Israel cruelly
Were punisht by God so rigorously?
As Jeroboam, and many mae no doubt,

For worshipping of carv'd Imagery,
Were from their Realms rudely rooted out.

Why thole ye under your Dominion,
A crafty Priest or fained false Hermite?
Abusing the people of this Region,
Only for their particular profite.
And specially that Hermite Lawriet,
Ye put the common people in beliefe
That blind got sight, and crooked got their fi
The which the pultard by no means can pr

Ye married men that hath trim wanton wi
And lusty daughters of young and tender ag
Whose honesty ye should love as your lives,
Permit them not to passe in Pilgrimage,
To seek support of any stock Image;
For I have known good women pass from h
Which hath been trapped with such lusts rag
Hath returned both with great sin and sham

Get up, thou sleepest still too long, O Lord,
And make an hasty Reformation:
On them that do tramp down thy gracious w
And have a daily indignation
At them which make a true narration,
Of thy Gospel shewing the verity:
O Lord, I make thee supplication,
Support our faith, our hope and charity.

How King Ninus builded the great City of Ninive & how he vanquished Zoraftes King of Bactria.

This Ninus of Assyria King,
When he had made his conquessing:
To build a City he him drest,
Chosing a place where he thought best,
Where he had first dominion,
In Assyria his own Region:
Though Athur as the Scripture saves,
Who came before King Ninus dayes
He founded that famous City,
The which was called Ninive:

as repeateth Diodore,
Ninus that City did decore.
So marvelous triumphantly,
As ye shal hear immediatly.
Upon the floud of Euphrates,
Which to behold great wonder was:
In hundreth and fifty stages,
That City was of length I wisse.
The walls an hundreth foot of hight,
So wonder was though it was wight,
Such breadth about the walls there was,
Three Carts might sidlongs on them passe:
Four hundreth stages, four score and four,
In circuit, but nine or more.
Of towres about the walls I ween,
A thousand and five hundreth been:
Of hight two hundreth foot and more,
As writeth famous Diodore.
The Scripture maketh mention,
When God sent Jonas to that town,
To shew them of his punishment,
Throughout the City when he went:
Three dayes journey to him it was,
The Bible sayes it was no lesse.
My son, now have I shown to thee,
Of the building of Nineve,
For the augmenting of his fame,
Ninus cal'd it after his name.
When he that great City had ended,
To conquesse more yet he intended,
And did depart from Ninive,
And raised up a great Army,
Of the most stalwart men and stout,
Of all the Regions round about;
In great order took their journey,
Toward the Realm of Bactria.
Of wight foot-men I understand,
He had seventeen hundreth thousand:
Without horse-men and warlike carts,
Whom he ordered in sundry parts

Which

Which to describe I am not able,
Whose number is incredible,
Zoraites that noble King,
When Bactria had in governing:
That prudent Prince as I heard tell,
Did in Astronomie excell:
And found the Art of Magia,
With naturall science many mae,
Seeing King Ninus in the field,
Forward he came with spear & shield:
Four hundreth thousand men he was,
In his army their was no lesse:
And met King Ninus on the border,
Right valiantly and in good order;
On the vanguard of his Army.
On them he rushed right rudely;
And of them slew as I heard say,
An hundreth thousand men that day,
The rest that scaped were unslain,
To Ninus great host fled again.
Of that King Ninus was so noyed:
He rested never till he destroyed
All whole that Region up and down,
And from the King did reave the crown
And made the Realm of Backria,
Subject to Assyria:
And in the self same land I wisse,
He got his wife Semiramis,
Which as mine Author doth describe,
Was then the lustiest on live;
That being done without sojourn,
To Ninive he did return,
With great triumph of victorie,
As mine Author doth specifie,
Both Occident and Orient,
Were all to him obedient.
It would abhor thee to hear red,
The grisliefie blood that he did shed,
When he had reigned as you may here
The space of three and fourty year:

ng in his excellent glore.
violent death did him devore.
what sort I am not certain.
me Authors sayes that he was slain:
left into his heritage.
ittle Child of tender age.
ung Ninus was the Childs name,
hich after flourisht in great fame,
me sayes that by his wives treason;
g Ninus died in prison.
I shall shew ere I hence fare;
w Diodore hath done declare.

f the wonderful deeds of Queen Semiramis.

INUS loved so ardently,
Semiramis his fair Lady:
ere was nothing she would have do
t all obeyed was full soone.
e seeing him so amorous.
e grew proud and presumptuous;
n at the King she did desire,
de dayes to govern his Empyre:
d he of his benevolence,
n grant her that pre-eminence.
ich Scepter, Crown and Robe Royal;
d whole power Imperial.
ll the dayes were past and gone,
at she as King might reign alone.
en all the Potentes of the Land,
ring that time made her a band.
ith banquet Royal merrily,
e created them triumphantly.
o the first day the people all,
ame to her service bound and thrall:
at ere the second day was gone,
e tooke such glore to reign alone,
y a deceit made them among,
e King she put in prison strong.
read well of his poisoning,
not of his delivering:

How ever it was, into his lawes,
He did of death suffer throwes,
And might not lengthy his life one hour,
Though he was the first Conquerour,
Whole conquesting for to conclude,
Was not without shedding of blood.
Now have you heard of Ninus King,
How he began, and his ending,
Although mine Author Diodore
Of him hath written meekle more,
Princes for wrongous conquesting,
Do make oft times an evil ending,
Though he had long prosperity,
He ended with great misery.

Of King Ninus Sepulture.

THe Queen a sepulture had made,
Where she King Ninus body laid,
Of curious crafty work and wight,
The which had stades nine ofight,
And ten stades wide it was,
Diodore sayes it was no less,
For eight stades a mile thou take,
And thereafter thy number make,
So by this compt it was full right,
A myle and ane a stade of hight,
Except the tower of Babylon,
So high a work I read of none,
Semiramis his lusty Queen,
Considering what danger been,
To have a King of tender age,
Which might not use his vassalage,
She tooke a courageous conceit,
Thinking that she would make debate,
If any made rebellion,
Contrare her son and Region,
Whom she did foster tenderly,
And kepped him full quietly.
She laid apart her own Clothing,
And tooke the rayment of a King.

hom she was into Armour right,
ight no man know her by a Knight.
o valiantly went to the wear,
o to give battel took no fear,
aunting all Realms round about,
hat all the world of her had doubt:
ore fortunate in her conquesting
hen was her husband Ninus King.
Bab, lon she did fortifie,
emples and towers triumphantly,
o pleasantly did them prepare,
hich in the earth had no compare:
owbeit Nimrod, of whom I spake,
he hideous dungeon he caus'd make,
nd of the City the fundament,
o whom God made impediment,
here Nimrod left, there he began,
nd put to work many a man:
f all Realms round about,
f most engine she sought them out,
he had working with trees and stones,
twelve hundreth thousand men at once
o read the book of Diodore,
nd thou shalt find the number more:
n every side of Euphrates,
hat noble City builded was
nd so that river of renown,
an through the mid-part of that town.
Over-thwart that flood the bridges made,
f marvelous strength, both long and brade:
hey were five stages large of length,
n every bridge she made a strength,
he circuit, as I said before,
four hundreth stages and four score.
he walls bight who would describe,
hree hundreth fot three score and fot:
f Carts might passe right easil
bove the walls of that City,
ildings without impediment;
ouldet then by your bodies sit,

If these wals were high or nought,
And also curiously were wrought:
As Diodore hath done define,
Which does translend my rude engine,
Of Babylon the magnificence,
To whom ye would give no credence,
If I at length would put in write,
Which Diodore hath done endyte
Compare with Cities find I none,
To Ninive and Babylon,
From Nineviee of Assyria,
To Babylon in Caldea;
By bridges pleasantly ye may passe,
Upon the flouds of Euphrates,
Among the flouds of Paradise,
This Euphrates may bear the prise:
All works which the Queen began,
Transcended the engine of man.
The proud Queen Penthisilea,
The Princesse of Amazona,
With her Ladies triumphantly,
At Troy which fought valiantly,
Nor yet the fair Maiden of France,
Daughter of English ordinance:
To Semiramis in her dayes,
Were no compare as books sayes:
Except triumphant Julius,
Strong Hanibal or Pompeus,
Or Alexander the Conquerour,
I find no greater warriour.
Would I rehearse as writes Clarks,
Her wonderful and valiant warres,
It were to me a great labour,
And tedious to the Auditor:
What she did in Ethiopia,
And in the Land of Media.
Building cities, castels and towres,
Parks and gardens of pleasures,
For the exalting of her name,
And immortal to make her fame,

Jarcio the high mountain,
e caus'd run down, and made them plain.
hat Orantes, the mountain wight,
enty and five stage of high,
her Pallace to maw a Lack,
force of men she cut it through.
o she keeped her chastity,
e might have beene an Aper se.
hen she had ordered her Empire,
Venus work she took desire.
ecret mansion she caused make,
herein she pleasantly might take
ung Gentle-men for her pleasure.
e which she used above measure.
e man alone might not be able,
stanch her lust insatiable,
hen she was satisfied of one,
e caus'd another come anone:
e luffiest in all that land,
me quietly at her command.
hen they at length had layen her by,
e slew all them right cruelly.
hen her son came to age perfite,
him she toke so great delyte,
caused him with her to ly,
mongst the rest right quietly.
me layes with sensual lusts rage,
e bound him into marriage,
d held him under tutazie,
uphold her authority.

w the Queen Similramis with a great army,
past to Indus, and fought with the King
Staurobates; And of her miserable end.

When she had long time liv'd in rest.
To conquish more she her addrest;
ecause of diverse she heard tell,
in that the Indus Oriental,
ecell'd in great commodities,
Bestial, corne, and fruitful trees;

All kind of spices delicious,
Gold, Silver, and stones precious.
And how that plenteous land did bear
Corn, fruit and wine, twise in the year,
With Elephants innumerable,
In battel wondrous terrible,
She hearing this, and merkis more,
Believing to augment her glore,
Caus'd make strait proclamations,
In all and sun dry Nations,
Showing how it was her desire,
All Princes under her Empire,
In Egypt, and Arabia,
In Perse, in Mede, and Chaldea,
In Greece, in Caspia, and Hircane,
In Capadoce Lyde, and Mauritane,
In Armenie, and Phrygia,
In Pamphilia, and Assyria,
That each land after their degree,
Should bring to her a great armie
In all the the goodly haste they ma,
And meet her into Bactria,
Declaring them that her intent
Was to passe to the Orient,
And make war with the King of Inde,
From time they knew what was her mind
When by themselves each Region,
Came forward with their garison,
Triumphantly in good array:
To Bactria took the ready way,
And made their musters to the Queen:
But such a sight was never seen,
In battelray so many a man
At once, since God the world began:
But Spanzie, France, Scotland, England,
Dutchland, Denmark nor yet Ireland,
Were not inhabit in those dayes,
Nor long after, my Author sayes.
Ephesias he doth specifie
The number of this great Armie:

ing, there came at her commandi
-men thirty hundreth thousandi
horse-men mounted gallantly,
hundred thousand bertly.
hundreth thousand Camels wight,
every Camell rode a Knight:
par'd to passe into all parts,
re was an hundreth thousand Carts;
to thousand boats with her she carried
horse, Camels, or Dromadaries:
ages to make she did conclude.
er-thwart Indus that furious flood,
which been of Inde the utmost border,
the which flood with right good order
her barges she bridges made,
pereon her great hoste safely rade.
. Father, I would men understood,
w such a marvelous multitude,
ght be at once brought to the field,
ady to fight with spear and shield.
me men will judge this been a fable,
e matter been so untrueable.
. It may well be, my son, said he.
by example we may see,
to David King of Israel
s people caused number all,
Joab his chief Captain,
holy Scripture showeth plaine,
fighting men into that Land,
found thirteen hundreth thousand,
th David in that small country,
ght have raised such an army.
this Lady it was no wonder,
which had great realms her neare,
en Davids little Region,
ough she had many a Legion
men, more then I told before.
erefore my son marvel no more.
pon Staurobates King of Inde,
stly perswaded in his minde.

Hearing of such a multitude,
To make defence he did conclude,
And sent a message to the Queen,
Praying her Majesty serene,
That she would of her special grace,
Give me licence to leave in peace:
Failing of that, though he should die,
That he should make her flight or flee.
And to his god a vow he made,
If no peace might of her be had:
And if he wan the victory,
That he the Queen should crucifie.
At his boasting the Queen made bourds,
Saying, it shall not be no words
Shall make me passe from my purpose.
Without great streaks as I suppose.
The messenger shew'd to the King,
Of her presumptuous answering.
Then Staurobates wise and wight,
Came forward like a nobel knight,
With many a thousand spear and shield,
Arrayed royall on the field,
Thinking he would his life defend,
Or in the battell make an end.
The Queen upon the other side,
Full of presumption and pride,
Her banners pleasantly displayed,
With hardy heart and mind arrayed.
Upon Indus that famous flood,
They met, where they was mickle blood,
In boats, ballingers and barges,
The two armies in order charged.
Semiramis the battell won,
Where drown'd and slain were many a one,
So that the water of the flood
Ran red mired with mens blood.
The King of Inde with all his might,
From Indus flood he took the flight,
To his chief city he returned,
Where in his presence were appeared,

In battel ray a new array.
Of right indureible Chevalry,
With Elephants an hideous number,
Which afterward made mekle cumber,
Semiramis and her company.
In the mean time righte cruelly,
Destroyed the boyders of that land:
Took prisoners mee then ten thousand.
She took a courageous conceit,
Great Elephants to counterfeit:
She had ten thousand oxen heyds,
Wel sewed together both back and sides
With mouth and nose teeth ears and ten;
Quick Elephants as they had been.
Right wel stuffed with straw and hay,
Whereof the Indians took afray:
Upon Camels and Dromedaries.
These false figures with her she carried.
The Indians when they saw that sight,
Affrayedly they tooke the flight.
For such a sight was never seen,
If natural beasts they had been.
The King himself was righte affeard,
Till he the verity had spearde:
And knew by his Explorators,
They were but fained false figures.
Then manfully like men of wear,
Forward they came without fear.
Right to Semiramis the Queen
Wardely for one man was ay fifteen:
These two armies full cruelly
They rusht together so direly,
With hideous cry, and trumpets sound,
Till thousands dead lay on the ground.
Semiramis had such a number,
To hyder them it was great cumber.
Then the great Elephant of Inde,
Righte strong and hardy of their kinde,
Forward they came, and would not cease
Although the most of the preasse

Of that great host they rudely rushed,
Their men and pyle to earth they dushed,
These fained beasts withoutten spyite,
Were frusht and foulped under feet.
The King of Iode with courage keen,
Met with Semiramis the Queen,
He riding on an Elephant,
But she with him fought hand for hand,
And gave the King so great affray,
That he was never in such affray,
To strike at him she took no fear,
So well she used was in weer,
His strokes she had but little counted,
Were not the King was so well mounted,
Either at other strake so fast,
Till they were tyred at the last.
The King he thought himself asham'd,
With a woman to be defam'd,
And was determined not to flee,
Though in that battel he should die.
As one which had dispaired been,
He rudely ran upon the Queen,
And through the armes gave her a wound,
Which to the heart gave such a stound,
That she constrained was to flie,
Then all the rest of her army,
When she perceiv'd that she was gone,
To Indus fled they fled each one.
The Queen over-thwart the flood she rade,
On bridges which were of boats made,
With her a sober company,
Which with her fled afrayedly,
The Indians followed on the chase,
Then to the bridges came such a prease,
Of fleeting folks, which were great wonder,
So that the bridges broke in sunder:
Some sank, some down the river ran,
Then drown'd there was many a noble man,
Which was great pity to displays,
As writeth famous Diodore.

Ino finally for to conclude,
Was never shed so much bloud
At one time since the world began,
For slain so many guiltless man,
And all through the occasion,
And the pitifull perswasion,
Of this ambitious wicked Queen,
Such one was never heard nor seen,
Staurobates the King of Inde,
Greatly rejoyced in his minde,
Of this triumph and victory:
Semiramis with heart ful of sory,
Seeing so many tane and slain,
To her country returned again:
Lamenting fortunes variance,
Which brought her to so great mischance;
Before which was so fortunate,
And then of comfort desolate.
Her son a man of perfection,
Considering his subjection,
His liberty he did desire,
That he might govern his Empire:
Seeing his mother vitious,
And with that so ambitious:
As mine author doth specifie,
He slew his mother cruelly.
What other cause or intention,
I find no special mention.
Some sayes, to be at liberty.
Some sayes for her adultery:
Some other cause I can declare,
Except punition divine,
Of this fair Lady courageous,
Behold the ending dolorous:
Who was but twenty years of age,
When she began her vassallage:
And reigned triumphantly by warr,
The space of fourty and two yere
When she was slain she was sixty yeare,
Which years two, she was no more.

As Diodore writes in his book,
His Chronicles who list to look.
Of this Lady I make an end.
Thinking no boy I can commend
Women to be womanish.
Nor men for to be women like.
For why? it's been the Lords mind,
All creatures to use their kind.
Men for to have preheminence,
And women under obedience.
Though all women inclined be
To have the soveraignity:
As this Lady, who would not rest,
Till she her husband had suppress,
To that intent that she might reign
Alone to have the governing:
Ladies no ways I can commend,
Presumptuously which do pretend
To use the office of a King,
Or Realms take in governing:
Howbeit they valiant be and wight,
Going in battel like a Knight,
As did proud Penthesilea,
The Princes of Amazona,
In mens habite against reason;
Likewise I think derision,
A Prince to be effeminate,
Of knightly courage desolate,
Neglecting his authority,
Through beastly sensuality,
Accompanyed both dayes and nights
With women more then valiant knights.
Such Kings I discommend at all,
Example of Sardanapal.
Father, said I, shew me how long
The succession of King Ninus rang.
That shal I doe with diligence,
My sone said he, ere we goe hence.
Since I have shewn of thy desire,
What time began the first Empire.

...ld would I it were to their hend,
...f that Empire the fatal end:

How King Sardanapalus for his vicious life, made a miserable end.

BEtween the Conqueror Ninus,
And sensual Sardanapalus,
I can find no special Story,
Worthy to put in memory,
Except which I have done describe,
Of Semiramis King Ninus wife.
But I can find no good at all
To write of King Sardanapal;
Which was the six and thirty King;
By line from Ninus descending:
To length his life for to declare,
Methink it is not necessare,
Because that many learning Clarks,
Have done described in their warks,
How he was last of Assyrians,
Which had the whole preeminens,
The time of the first Monarchie,
In Chronicles as thou mayst see:
The last and the most vicious King,
Which in that Monarchie did reign:
That Prince was so effeminate
With sensuall lust inordinate:
He did abhor the company
Of his most Noble Chevalry,
That he might have the more delite
To use his beastly appetite:
Bonderied with women night and day:
And cloathed him in their array:
So that no man that had him seen,
Could judge a man that he had been:
So he in whoredom and lechery,
Did keep himself so quietly:
The Princes of Assyrians
Of him they could get no visions:

Thus lived he continually,
Against nature so inordinately;
When to the Perse and to the Medes,
Reported was such vitious deeds:
With the Rulers of Babylon;
They did conclude all into one,
They would not suffer for to reign
Above them such a vitious King.
But Arbaces a Duke of Mede,
He verily took in hand that deed:
And first he came to Ninive,
To see the King his Majesty:
And to one of the Kings guard,
He gave a secret rich reward.
To put him in a quiet place,
Where he might see the Kings grace,
And be unseen of any wight,
But he saw neither King nor knight
Into his Majesties company,
Except women allanerly.
And as a woman he was clade,
With women counselled and lede
And shamefully he was sitting,
With spindle and with rock spinning:
When Arbaces that sight had seen,
His courage rose up from the spleen,
And thought it small difficulty,
For to deprive his Majesty.
Then raised he the Persians,
With Medes and Babylonians,
Enarmed well with spear and shield,
Triumphantly they took the field.
The King raised the Assyrians,
Together with the Chaldeans;
And they resisted as they might,
But finally he took the flight,
To save himself in Ninive:
Then fledged they that great City,
Continually two years and more,
As writeth famous Diodore.

ill that the flood of Euphrates
rofe with fuch a furiousneſs,
wherethrough the moſt part of the town
by violence was beaten down.
Then when the King found no remeady,
but to be taken, or to be dead,
his men diſpaired full of ire,
cauſed make a furious flaming fire,
and tok his gold and jewels all,
with Sceptre, Crown & Robe Royal,
with all his tender ſerbitures,
that of his corps had greateſt cures;
together with his luſty Queens,
and all his wanton Concubins,
and in that fire he did them caſt,
then lap himſelf in at the laſt,
where all were burnt in powder ſmal.
Thus ended King Sardanapal,
without any repentance,
as may be ſeen by this ſentence
here following, which he did endite
before his death in great deſpite:
which is a right ungodly thing,
as ye may ſee by this dyting.

Epitaphium Sardanapali.

Cum te mortalem noris, præſentibus epulis
Delitiis animum poſt mortem nulla voluptas,
Et Venere, & cœnis & plumis Sardanapali.

Now have I ſhown with diligence,
the Monarchie of Aſſyrians,
the which at King Ninus began,
and ended at this wicked man;
and did endure without queſtion weet
a thouſand two hundreth and fourty yeare,
as doth endite Euſebius:
obey him and thou ſhalt find it thus.

Here

THE THIRD BOOK.

Of the miserable destruction of the five Cities, Sodom, Gomorrah, Seboim, Segor, and Adama with their whole Regions.

FAther, I pray you to me tell,
What noble thing that befel,
During the reign of Assyrians;
Which had so long preeminence.
I mean of other Nations,
Under their Dominations.
E. That must be done in terms short;
Said he: as Stories do report,
Enduring the first Monarchie,
Became that woful misery
Of Sodom, Gomorrhe, & their Region;
As Scripture doth make mention.
Whose people were so sensual
In filthy sins unnatural,
The which into this vulgar verse,
My tongue abhorreth to rehearse:
Like brutal beasts out of their minds.
Unnaturally abus'd their kinds,
By filthy sinning letcherie,
And most abominable sodomie,
As holy Scriptures do describe,
In that Countrey were Cities five,
Which were Sodom, and Gomorrha;
Seboim, Segor, and Adama:
Amongst them all found there was none
Undefiled, but Lot alone.
Now Abraham dwelt near hand by,
Which prayed for Lot effectually:
For God made him advertisement,
That he would make such punishment
To Lot two Angels God did send,
Him from that fury to defend,

n the people of that Region
the Angels come to the town,
ransformed into fair young men,
ey purposed them for to ken.
abuse them unnaturally,
ith their foul sinking sodomy.
that thing Lot was wonder wa,
offered them his daughters twa,
em at their pleasure for to ma;
t they his daughters did refuse;
then the Angels with their might,
ese men depriued of their sight,
so perforce left them alone,
mm Lot lodging when they were gone;
ey him commanded hastily,
to depart from that City:
at foul unnatural tegetery
vengeance from the heaben did cry,
e which did inuite God to such yre,
at from the heauen brimstone and fire,
ith awful thundring flames below,
n did consume that whole Region:
f all that land escaped no wa,
cept Lot, and his daughters twa.
is wife was turned into a stone,
wifeless was he left alone:
e she was disobedient,
d kept not the commandement,
hen the Angels gaue them commaund
n to depart out of that land:
ey charged them under great pain,
ther to look backward again,
en Lots wife heard the thundring,
flaming fire and the lightning,
woful cryes lamentable
people most exportunable:
none of them had leaue to flie,
e yearn'd that sorrowful sight to see:
as she turned her about,
was transformed into stone.

Where

Where she remaineth to this day:
Of her I have no more to say.
To show at length I am not able,
That piteous practis lamentable;
How Cities, Castles, Towns and townes;
Villages, battallyes and bowres,
They were all into powder driven:
Forrests by the roots up riven:
Their King, their Queen, their people all;
Young and old burnt in powder small.
No creature was left alive,
Fowles, beasts, man nor wife,
The earth, the corn, herbs, fruits and trees;
The children on the nurses knees,
Right suddenly in an instant
Unwarily came that judgement,
As it was in the time of Noy,
When God did all the world destroy:
And for the self sin of Sodomie,
And most abominable bougerie.
That vice at length for to declare,
I think it now not necessare.
When all was burnt flesh, blood, and bones;
The hills, valleys, flocks and stones;
The Countrey sank: for to conclude,
Where now there stands an ugly flood,
The which is called, The dead sea,
Next to the Countrey of Indie:
Whose stinking streams black as tar,
The sewer of it men feels so far.
Into Orantius thou mayst read,
Of that Countrey the length & bread,
Of length fifty myles and two,
And fourteen myles of breadth also,
Lot of his wife was so agast,
That to a Mountain would be past.
Of company he had no mo,
Except his lusty daughters two:
And by their provocation,
As Moses makes narration,

ns into that Mountain wild,
daughters two he got with child.
they beleeved in their thought,
at all the world was gone to nought
it became that Nation:
inking that generation
uld fail except they craftily
use their father with them to ly:
n so they found a crafty wile,
w they their father might beguile;
n caused him to drink might wine,
hich men to leachery doth incline:
en he was full and fallen on sleep,
s daughters quietly did creep,
to his bed full secretly,
oveking him with them to ly:
knew not how he was beguiled,
ll both his daughters were with child,
d bare two sons in certain.
ey being in that wild mountain,
whom two Nations did proceed,
in the Scripture thou mayst read
the which Scripture thou mayst see
length this woful miseries.
is misery became but wear,
tem Noes flood three hundreth year,
ogether with four score and eleven,
counteth Carion full even.
n after Noahs death I gess,
ne and fourty years there was:
hen Abraham was of age I ween,
ur score of years and nineteen,
en this foul sin of sodomy
as punished so rigorously.
ear God preserve us in our time,
at we commit not such a crime.
rious it were for me to tell,
is Monarchie during what befel,
e wonders that on earth were wrought,
ich to my purpose longeth nought:

Of home the people of Israel,
Did long time into Egypt dwell,
And of their great punition,
Through Pharaohs persecution:
And how Moses did them convoy
Through the red sea with meekle joy:
Where king Pharaoh most miserably
Was drowned with his budge army:
And how that people wandring was,
Fourty years in wilderness.
Moses that time, as I heard say,
Received the Law on Mount Sinay,
That time Josua from Jordan,
Led the people to Canaan:
Where Saul, David and Solomon.
With Hebrew Kings many one,
Did richly reign in that Countrie;
Enduring this first Monarchie,
The fledge of Thebes miserable,
Wherein blood was shed incomparable:
Of noble men into those dayes,
With other terribles affrays.
As how the Greeks wrought vengeance
Upon the noble Troyans;
Because that Paris did convoy,
Perforce fair Helena to Troy,
Which was King Menala his wife,
Where many a thousand lost their life;
That time the valiant Hercules,
Throughout the world did him address,
Where he did many a doughty deed,
As in his story thou mayst read:
And how through Deianira his wife,
That Champion did lose his life.
In flamming fire full furiously,
The death he suffered cruelly.
That time Remus and Romulus
Did found that City most famous
Of Rome, standing in Italie,
As in their Story thou mayst see.

Wouldst thou read Titus Livius,
Thou shouldst find worthy wonderous,
Whose worthy deeds are well kend,
And shal be to the worldes end:
Though they began with cruelty,
And ended with great misery;
Is been the matter, to continue,
Of all shedders of guiltles blood,
In Greece the ornate Poetrie,
Medicine, Musick, Astronomie,
During the first Monarchie began,
By Homerus that famous man:
Together with Hesiodus,
And divers Authors shoteverthus,
It were too long to put in rime,
The Books that they wrote in their time,
These were the arts principal,
That Monarchie during wholy tokel.
As for good Abraham and his seed,
Into the Bible thou mayst read,
How in his time as I dear tell,
Began the Kingdom spiritual:
As I have shown to thee before,
Wherefore of them I speak no more.

A short description of the second, and third and fourth Monarchie.

Father said I, which was the man,
That the next Monarchie began?
E. Cyrus, said he, the King of Perse;
As Chronicles hath done rehearse;
Prudent and full of policy,
Began the second Monarchie:
For he was the most godly King,
That ever in Perse or Mede did reign;
For he of his benignity,
Delivered from captivity
The whole people of Israel,
Into the time of Daniel;
The which had been prisoners
In Babylon full seventy years,

There

Therefore God of his grace benign,
Gave him a divine knowledging,
During his time, as I hear tell,
He used counsell of Daniel.
Carion at length doth specifie
Of his marvelous nativitie,
And of his vertuous upbringing,
And how he vanquisht Cresus king;
With many other valiant deed,
As into Carion thou mayst read.
Whose succession did endure
To the tenth king, thereof be sure.
But after his great conquelling,
Right miserable was his ending,
As Herodotus doth describe:
In Scythia he lost his life,
Where the undaunted Scythians,
Vanquisht the noble Persians.
And after that Cyrus was dead,
Queen Tomyre hacked off his head,
Which was the Queen of Scythians,
In despite of the Persians.
She cast his head, for to conclude,
Into a vessel full of blood,
And said these words right cruelly:
Drink thou thy fill, if thou be dry;
For thou didst ay blood-shedding thirst,
Now drink at leasure, if thou list,
After that Cyrus succession
Of all the world had possession,
Alexander with sword and fire,
Attain'd perforce the third Empire,
Which was the king of Macedone,
With valiant Greeks many one:
In battel fell and furious,
Vanquisht the mighty Darius,
Which was the tenth and the last king,
Which did after king Cyrus reign:
As for this potent Emperour,
Alexander the Conquerour,

...s at length would read his reign,
... of his cruel conquesting,
... English tongue, in his great book,
... length his life there thou mayst look,
... Alexander that potent King
... was twelve years in his conquesting:
... how for all his great conquest,
... lived but one year in rest,
... when by his servant secretly,
... poyson'd was full piteously.
... Julian and Alexander compare
... thunder or fire-slaught in the air;
... cruel Planet, a mortal weird,
... down thringing people with his sword,
... singes that most famous flood,
... mixed with the Indeans blood,
... and Euphrates with the blood of Perse:
... whole cruelty for to rehearse,
... and gallicles blood which he did shed,
... were right abominable to be read.
... after his short prosperity,
... he died with great misery.
... were too long to be decided,
... how all their Realms were divided;
... while that Cesar Julius,
... that he had banquisht Pompeius,
... was chosen Emperour and King,
... rule the Romans for to reign.
... that potent Prince was the first man,
... which the fourth Monarchie began,
... and had the whole dominion
... every Land and Region:
... whose successours did reign but wer,
... over the world many hundreth year:
... gentle Julius, alace,
... reign'd Emperour but little space,
... which I think pity to declare,
... five moneths, and little more:
... false exorbitant treason,
... prudent Prince was thrown down;

And murdred in the Counsel-house,
By cruel Brutus and Cassius.
After that Julius was slain,
Did reign the great Octavian,
Of Emperours one of the best,
During his time was peace and rest,
Over all the world in each Region,
As Stories doth make mention:
And eke I make it to the plain,
During the time of Octavian,
The Son of God our Lord Jesu,
Took mankind of the Virgin true,
And was that time in Bethlem born
To save mankind that was forlorn,
As Scripture makes narration,
Of his best incarnation.
Now have I told thee, as I can,
Now the fourth Monarchie began:
But in thy mind thou must consider,
How worldly power hath been but under:
For all their great Empires are gone:
Thou seest there is no Prince alone,
Which hath the whole Dominion,
This time of every Region.

C. Father, what reason had these kings,
Rovers to be of others Reigns,
But any right and just quarrel,
Where through that they might make battel
And common people to down thring?
To this, said I, make answering.

E. My son, said he, that shall be done,
As I best can, and as that right soon;
These Monarchies, I understand,
Predestinate were by command
Of God the Salvator of all,
For to down thring, and to make thrall
Undaunted people vicious,
And eke for to be gracious
To them which vertuous were and true,
As Daniel hath done conclude

ngth into his Prophesies,
there shal be four Monarchies:
second chapter thou mayst see,
after the first Monarchie,
in Nebuchadonozor King,
Image saw in his sleeping,
y auster look, both high and broad,
of fine pure gold was his head:
breast and armes of silver bright,
womb of copper, hard and wight:
loins & limbs of yron right strong:
fet of clay, yron mixt among.
om the Mountain there came alone,
hout mens hands, a full great stone,
ich on that figures feet did fall,
bang all down in powder small.
whole interpretation.
ans do make narration.
head of gold doth signifie,
the Assyrians Monarchie:
silver breast they do apply,
Persians which rang secondly:
womb of copper, or of brass,
ndly to Greeks prepared was.
loins and limbs of yron and steel,
ns have them compared well.
Romans through their diligence.
have the fourth preeminence
ve each other Nation,
this interpretation.
mixed feet with yron and clay,
signifie the latter day,
n that the world shal be devided,
afterward shal be decided.
Christ is signified the Stone,
his Monarchie shal never be gone:
under his dominion,
princes shal be troaden down.
n that great God Omnipotent.
e to his general Judgement.

His Monarchie shal then be known,
And after shal be to thee shown.
And as the Scripture shal thee tell,
How in the eight of Daniel,
He saw into his vision,
By a plain exposition,
How that the Greeks should work vengeance
Upon the Medes and Persians;
Comparing the Greeks unto a goat
With an horn fierce, furious and hote,
Which kill'd the rams with horns two,
Compar'd the Perse and Mede also.
And so by Daniels Prophesies,
All their great mighty Monarchies,
The which all other Realms supprised,
By the great God they were devised:
As he of Titus the Romane,
Son and heir to Vespasian,
Made him a furious instrument,
To put the Jews to great torment:
Which I suppose, ere I hence fare,
Shortly that processe to declare.
Of the most miserable and terrible destruction
of Jerusalem.

FAther, said I, declare to me,
Enduring the fourth Monarchie,
The most unfortunate that befel?
E. My Son, said he, that shal I tell
The most and manifest misery
Became upon that great City
Jerusalem, when it was supprest,
As Stories do make manifest:
But as the Scripture doth devise,
Jerusalem was destroyed twise;
First for their great Idolatrie,
Which they committed in Jurie:
The honour ought to God alone,
They gave to figures of steel and stone;
Before Christs Incarnation
Came this first desolation,

hundreth years fourteene and ten,
Chronicles as thou mayst ken,
Nebuchadonozor king,
t famous City did down thring:
his king with people many one,
ught them all bound to Babylon,
here they remained prisoners,
space of threescore and ten years,
that first desolation,
as called, the transmigration.
as no man left into their Lands,
t poor folk labouring with their hands;
mighty Cyrus King of Perse,
Daniel hath done rehearse,
as moved by God for to restore
Jews where they dwelled before:
I neglect, I were to blame,
last siedge of Jerusalem,
whose ruine was most miserable,
n for to tell right terrible:
as never in earth, city, nor town,
t such extream destruction.
towns of Tyre, Thebe, nor Troy,
ey never suffered half such noy.
Emperour Vespasian,
did devise that siedge certain-
ere was the Prophesie compleat,
which Christ spake on the mount Olivet,
when he Jerusalem beheld,
tears from his eyes distill'd,
ing by divine presence,
e great destruction and vengeance
which was to come on that City.
is heart was pierced with pity,
ying: Jerusalem, if thou knew
e great ruine sore thou wouldst rew:
ought that I can to thee show,
e verily thou wilt not know;
hast in consideration
ine holy visitation;

Thy people will no wu prouider.
Whoom gathered I would have together
As wandring sheep are without herds,
Or as the hen gathereth her birds,
Under her wings right tenderly,
Which they refused despitefully.
Wherefore shal come that dreadful ty,
That no remedy make you may.
Thy dungeons shal be dung asunder.
So all the world shal at the wonder
Thy temple now most triumphant,
Shal be trod down amongst the sand,
And as he said, so it befell,
As hereafter I shal thee tell.

C Shew me, said I, with circumstances,
The speciall cause of that misehance

E. Said he: As Scripture doth conclude,
For shedding of the guiltles blood,
Of Prophets which God to them sent;
And eke because that they misknent
Jesus the son of God soueraign,
When he amongst them did remain,
For all the miracles that he shew,
Maliciously they him misknew:
Though by his great power diuine,
The water clear he turn'd to wine,
And by the self same power and might,
To the blind born he gaue the light.
And gaue the crooked men their feet,
And made the leper whole compleat.
He healed all, and raised the dead,
Yet held they him at mortal feed;
Because he shew'd the veritie,
They did conclude that he should die.
The Bishops Priests of the Priestly,
They grew so bolden in there breasts,
The Scribes and Doctors of the Law,
Of God nor man they stood no aw,
On Christ Jesus to work vengeance,
Right so the false Pharisaians,

...es of fained Religion
...ased his confusion,
... sent their servants at the last,
... with strong cords they bound him fast:
...n scourged him both back and syde,
...t none for blood might see his syde,
...re was not left a penny breadth,
...wounded from his feet to head.
... manner of derision,
...ey plat on him a cruel crown
... picking thorn sharp and long,
...pon his heavenly head they throng,
...n caus'd him for the greater lack,
...ar his own gallows on his back,
... the vile place of Calvarie,
...ere many a thousand man might see,
...t Innocent they took perforce.
... plat him backward to the Crois:
...rough feet and hands great nails they thrust,
...l blood abundantly out-burst:
...thout grudging, clamour, or cry,
...t pain he suffered patiently,
... for augmenting of his griefes,
...y hanged him betwixt two theeves,
...ere men might see the bloody strands,
...ich sprang forth from his feet and hands
...m thorns thrusted on his head,
...n down fullering streames red,
... the presence of many a man,
...t blood Royal on rackes ran.
...ntly to say, that heavenly King,
... streame dolour there did sing,
...ll he said: Consummatum est.
...ith a loud cry he gave the gaist
...hen he was dead, they took a dart
... perced that King through the heart,
...m whom there came water and blood,
...e earth then trembled so couloe
...bus did hide his beames bright,
...t through the world there was no light,

The

The great vail of the Temple rave,
The dead men rose out of their grave:
And in the City did appear,
As in the Scripture thou mayest heare.
Then Joseph of Arimnathie,
Did bury him right honestly.
But yet he rose full gloriously,
On the third day triumphantly,
With his Disciples in certain:
Fourty dayes he did remain,
After to the Heaven he ascended,
The Jewes nothing their life amended;
Nor gave no credit to his laws,
As at more length the storie shawes:
But cruelly they did oppress,
All men that Christs Name did profess,
And persecuted many one,
They prison'd both Peter and John,
And Steven they stoned to the dead,
From James the less they strake the head.
This was the cause in conclusion,
Of their cruel confusion,
The prudent Jew Josephus sayes,
That he was present in those dayes,
And in his Book makes mention,
How after Christs ascension,
The space of two and fourty years,
Began these cruel mortal wars,
The second year of Vespasion
When many taken were and slain;
Josephus plainly doth conclude.
Was never seen such a multitude,
Before that time unto the town,
Which came for their great confusion,
Where great misfortune so befell,
That all the Princes of Israel,
Conveen'd against the time of Pasch;
But to return they had no grace.
The bold Romans with their Chiftain
Titus the son of Vespasion,

Their Army over Judea spread,
Then all men to the City fled,
Relieving there to get relief;
But all that turned to their mischief,
The Romans leaped them about,
That by no way they might win out,
Six months did that siedge endure,
Where lost were many creature,
Which there in misery did remain,
Till they were all taken and slaine,
During the time of his assaile,
There meat and drink, and all did faile:
For there was such a multitude,
That thousands died for fault of food,
Extremity caus'd them eat perforce
Dog, cat and rotton, ass and horse,
Sith men behoved to eat their gold,
Then died for hunger manifold
Such hunger was without remead,
The quick behoved to eat the dead,
The filth of privies many eat,
So length their life they thought it sweet,
The famous Ladies of the Town,
For fault of food they fell in sound,
When they might get none other meat,
They kil'd their proper bairns to eat,
But all for nought be spitefully
Their own shoulders ful gridely
Left them that flesh most miserable:
And they with mourning lamentable,
For extream hunger pæid the spritе
There was the Prophesie compleat,
As Christ before made narration,
The day of his grim passion,
When that the Ladies for mourned,
Full pitiously to them he turned,
And said: daughters mourn not for me,
Mourn for your own posteritie,
Within short time shal come that day,
That Men of this City shall say,

When they are trapped in the snare
Blest be the womb that never bare,
The barran paps then shall they bliss
That doleful day thou shalt not miss.
This Prophesie it came to pass
That they cry many loud alace:
Such sorrowful lamentation
Was never hard in that Nation:
Seeing the lusty Ladies sweet,
Dying for hunger on the street,
Their husbands nor their children,
Might give to them no comforting.
Nor yet relieve them of there harms,
But either dying in others armes.
After this woful indegence,
Amongst them rose such pestilence,
Wherein there died many hunder,
Which to declare it were great wonder
And for final conclusion,
[illegible] the walls they did ding down.
Prince Titus with his Chevalry,
With trumpets sound triumphantly;
He entred in that great City,
But to deplore, I think pity,
The painful clamour horrible,
Of wounded folk most miserable,
There was nought else but take and slay,
For there might no man win away;
The streams of blood ran through the street,
Of dead folk troden under feet.
The widows in the preas were smor'd:
Young virgins shamefully deflor'd,
The great Temple of Solomon.
With many a curious carved stone;
With perfect pinacles on hight.
Which were both beautiful and wight.
Wherein rich jewels did abound,
They rushed rudly to the ground
And set into their furious ire,
Sanctum Sanctorum into fire.

with extream confusion.
In their great dungeons they dang down
There buried were the golden treasures
Of Bishops Princes of the Priests.
There taken was the great vengeance
Of the false Scribes and Pharisance;
All their painted hypocrisie,
That time might make them no supply
That day they dolefully repented
That to the death of Christ consented:
Though it was our salvation,
It was to their damnation.
The vengeance for the blood guiltless,
From Abelto Zacharias,
That day upon Jerusalem fell.
But tedious it were to tell.
The great extream confusion,
And of blood such effusion,
Was never slain so many a man,
Sithe time since the world began:
The Jews that day got their desire,
Which they did ask into their ire,
As in the Scripture is specified,
That day when Christ was crucified;
When Ponce Pilate the President,
Said to them: I am innocent
Of the just blood of Christ Jesus.
They cryed: His blood light upon us,
And on our generation:
They got their supplication:
That day with many a careful cry,
Their blood was shed abundantly.
Josephus writeth in his Book,
His Chronicles who list to look,
During that cruel siedge certain,
There eleven hundreth thousand slain:
Of prisoners were told and seen,
Fourscore thousand and seventeen:
But of the land they did expel
All the people of Israel:

And for their great ingratitude,
They live yet under servitude.
There is no Jew in no Country,
Which hath one foot of property;
Nor never had withoutten wear,
Since this day sixteen hundreth year;
Nor never shal, I to thee shaw,
Till that they turn to Christs Law.
Some sayes, that Jews manifold,
Were thirty for a penny sold,
As Judas sold the King of glore,
For thirty pennies, and no more.
After that many were mischieved,
When novels past how long they lived
Upon their gold, withoutten doubt,
They slit their bellies to search it out:
The rest into Egypt they did send
Prisoners to their lives end.
Titus took in his company,
Great number of the most worthy,
With him to Rome they led them bound.
Then cruelly did them confound.
His victory for to decore,
And for augmenting of his glore,
Caus'd put them into publick places,
Where each man might behold their faces.
Then with wild Lyons cruelly,
He caus'd devore them dolefully.
This high triumphant mighty town,
At Pasch was put to confusion:
Because that in the time of Pasch,
They crucified the King of grace.
Some have this matter done indyte,
More ornately then I can write;
Wherefore of it I speak no more,
Only to God be laud and glore.

Of the miserable end of certain tyrannous Princes, and especially the beginners of the four Monarchies.

NOw have I done declare at thy desires;
As thou demandest into terms short,
And who began the principall Empires
As Chronicles and Stories do report:
Therefore, my son I heartily thee exhort,
Perfectly print into thy remembrance,
Of this inconstant world the variance.

The Princes of these four great Monarchies,
In their most highest pompe imperial,
Trusting most sure to be set on their seas,
The fraudful world gave to them mortal fals
For their reward, and dark memorials,
Though over the world they had preeminence:
Yet they got no other recompence.

For such like as the snow doth melt in May,
Though the reflex of Phebus beams bright,
These great Empires right so are went away:
Gone is their glore, their power, and their might;
Because ỹ they were rovers without right,
And blod-shedders full cruel: for to conclude,
Right cruelly therefore was shed their blod.

Behold how God ay since the world began,
Hath often times made Kings instruments
To scourge people, and to kill many a man,
Which to his Law were inobedients:
When they had done perfurnisht his intents,
In daunting wrongous people shamefully,
He suffers them be scourged cruelly.

Even as the School-master doth make a wand
To daunt and ding the scholers of rude engine,
The which will not studie at his command,
He scourges them, and only to that fine,
That they should to his good counsel incline:
When they ever appeased in his ire,
He takes the wand and casts it in the fire.

God of King Pharaoh made an instrument,
Which was the great King of Egyptiance,
His own peculiar people to torment:
That being done the wrought on him vengeance
And set him fall through inobedience:
And finally he with his great army,
In the Red sea was drowned dolefully:

Right so of Nebuchadonozor King,
God made of him a furious instrument,
Jerusalem and the Jews to down thring,
When they to God were disobedient:
They reft from him his riches and his rent,
And him transformed in a beast brutal.
Seven years and more as writeth Daniel,

Alexander through prideful tyranny,
In years twelve did make his great conquest
Ay shedding lakeles blod full cruelly,
Till he was King of Kings he took no rest:
In all the world when he was full possest,
In Babylon throned triumphantly,
Through poyson strong deceased dolefully:

Duke Hannibal the strong Cathagiane.
The daunter of the Romans pomp and glore,
By his power were many thousands slain,
As may be read at length into his Store,
At Cannes where he wan the victorie:
Of Romans hands that dead lay on the ground
Three heaped bushels were of rings found.

Into that mortal battel I heard sane,
Of the Romans most worthy warriours,
Attour Captains were fourty thousand slain,
Of whom there was thirty wise Senatours.
And twenty Lords which had been Pretours.
That died each in defence of their Countrie.
And for to hold their Land at liberte.

What reward got the cruel Champion,
When he had slain so great a multitude?
And when the glass of his vain glore was run
Unmerciful death and shortly to conclude,

is is rewarde of all theeves of blode
he got fuch extreme confusion.
kill'd himself in winking strong poyson.

hold the two most famous Champions;
hat is to say Julius and Pompey,
hich did conquels all earthly Regions,
well many Lands, as Iles into the sea,
to the town of Rome caus'd them obeye
Pompeius subdued the Orient,
Julius Cesar all the Occident.

But finally these two did strive for state;
wherby three hundred thousand menwere slain:
ut Pompeius after that great debate,
murthered was the Storie telleth plain:
hen Julius was Prince and Soveraign,
rde the whole world Emperour and King;
ut into rest short time endur'd his reign.

For within five Moneths, and little maze,
midst his Lords into the Counsel house,
e murdred was what needs process maze,
s I have said by Brute and Cassius.
f thou wouldst know their deeds dolorous,
hou mayst at length go read the Romans Storie
hich hath this matter put in memory.

Gone is the golden world of Assyrians
of whom King Ninus was first and principal,
one is the silver world of Persians,
he copper world of Greeks now thral,
he world of yron which was the last of all,
compared to the Romans in their glore,
is gone right so I fear of them no more,

Now in the world of yron mixt with clay,
Daniel at length hath done indyte:
he great Empires are molten clean away
ow is the world of colour and despite:
s nought else but trouble infinite:
erefore my Son I make it to the end,
is world, I wot is drawing to an end.

Lukins

Tokens of dearth hunger and pestilence,
Which cruel wars both by sea and land:
Realm against Realm with mortal violence,
Which signifies the last day even at hand;
Wherefore my Son be in thy faith constant
Raising thine heart to God to cry for grace,
And mend thy life whilst thou hast time & spa

Of the first spiritual and Papal Monarc

C. Father is there no Prince reignand
Which hath the world now at comm
As had the King of Assyrians,
Persie, Greeks, or the Romans.
Who hath now Dominion
Of every Land and Region?

E. There is no Prince my Son, said he,
That hath the principal Monarchie
Above the world universal,
With whole power Imperial;
As Alexander or Darius,
Or as had Cesar Julius;
For Orient and Occident,
Were all to them obedient.
Notwithstanding I find one King,
Which into Europe now doth reign;
That is the potent Prince of Rome,
Empiring o'er all Christendom;
To whom no Prince may be compare,
As Canon Laws can declare.
All Princes of the Occident,
Are to his Grace obedient:
For he hath whole power compleat,
Both of the body and the spirit,
Which never had no Prince before,
Except the mighty King of glore,
To Christ he is the great Lieutenand,
In holy Peters seat strande:
So he is of all Kings King,
Which into Europe now doth reign.
And as the Roman Emperours,
Having the world under their cures,

...e Princes Knights & Champions,
...ders into all Regions,
...holding their authority,
...ing Justice and policy:
...ght so this potent Pope of Rome.
...e soveraign King of Christendom,
...ach into every Country,
...is Princes of great gravity:
...n some Countrey his Cardinals,
...in their most precious aparels,
...rchbishops Bishops thou mayst se,
...Defending his authoritie:
...With other potent Patriarks,
...Colledges full of cunning Clarks:
...Abbots and Priors as ye ken,
...Virulers of Religious men.
...Officials with their Procuratours,
...Whose longsome laws spoyls the poors,
...Arch deans and Deans of dignity,
...Great Doctors of Divinity,
...Their Chanters, and their Sacristans,
...Their Thesaurers and their Subdeans,
...Legions of Priests seculars:
...Persons Vicars Monks and Friers,
...Of diverse Orders many one,
...Which longsome were for to expone:
...In sundry habits as ye ken,
...Differing from other Christen men.
...Fair Ladies of Religion
...Professed in every Region
...False Hermits fashioned like the Friers:
...Proud Parish Clarks and Pardoners,
...Their Gypsters and their Chamberlans,
...With their temporal Courtisans:
...Thus all the world by land and sea,
...His Soveraitude they do obey:
...Not only his spiritual Kingdom,
...But the great Emperour of Rome,
...And Kings of every Region,
...That pay when they receive the Crown.

They make oath of fidelity,
To defend his authority
Moreover with humble reverence,
They make to him obedience,
By themselves or Ambassadours,
Or other ornate Orators,
Who do gainstand his Majestie
His laws or his libertie,
Or holds any opinion
Contrare his great Dominion,
Either by way of deeds or words,
Are put to death by fire and swords,
Saint Peter styled was sanctus,
But he is called Sanctissimus.
His style at length if thou wouldst knaw,
Thou must go look the Canon Law,
Both in the sixth of Clementin,
His stately style there may be seen.
There thou shalt find read if thou can,
How he is neither God nor man.

C What is he then by your judgement?

B Said he: He thinks him different,
Far from our soveraign Lord Jesus,
And to his kind contrarious,
For Christ was natural God and man.

C If he be neither what is he than?

E The Canon Law my Son said he,
That question will declare to thee.
It doth transcend my rude ingine,
His Sanctitude for to define;
Or to show the authority
Per taining to his Majesty:
So great a Prince where shalt thou find,
That spiritually may lose or bind;
Nor by whom sins are forgiven,
Be they with his disciples shriven:
Whom ever he binds with his might,
They bounden are in Gods sight:
Whom ever he lose on earth here down,
Are lose'd by God in his Region.

he is Prince of Purgatorie,
delivering soules from pain to glorie:
of that darke dungeon withoutten doubt;
whom ever he pleaseth he takes out,
our secret sins every year,
we must shew to some Priest, or Frier,
and take their absolution,
or else get no remission:
so by this did they clearly ken,
the secrets of all secular men.
their secrets we kno w not at all,
thus are we to them bound and thral:
but ever their Ministers commands
must be obeyd without demands.
Therefore my Son I say to thee,
this is a marvelous Monarchie,
which hath power Imperial.
both of the body and the soul.
O Father said I, declare to me.
who did begin this Monarchie?
He said he: Christ Jesus, God and Man.
that Empire graciously began;
not by fire, nor by the sword.
but by the vertue of his Word;
and left into his Testament
many a devote document
with his successours to be used.
though many of them be now abused:
as Peter and Paul with all the rest
of their brethren made manifest
the Law of God with true intent,
preaching the Old and New Testament;
they led their lives in poverty,
devotion and true humility,
as did their Master Christ Jesus;
and were not half so glorious,
as their successours now in Rome;
raigning over all Christendom.
after the death of Peter and Paul,
and of Christs true Disciples all,

I hein

Their succeſſours within few years,
As at more length the Storie bears.
Right cruelly came to the hight,
From ſpirituall life to temporal right.
C. Father ere we paſs further more,
When did begin their temporal glore?
E. My Son ſaid he, thou ſhalt underſtand
Ere ever a Pope gat any land,
Two and thirty great Popes of Rome,
Received the Crown of Martyrdom:
But not the threefold Diadem,
To wear three Crowns they thought
Till Sylveſter the Confeſſour,
From Conſtantine the Emperour,
Received the Realm of Italie;
Right of Rome the great City,
That was the root of their riches,
Then ſprang the well of wealthineſs,
When that the Pope was made a King;
All Princes bowed at his bidding.
This act was done without en wear,
From Chriſts death three hundreth year.
Then Lady Senſuality,
Took lodging in that great City.
Where ſhe ſenſyne hath done remain
As their own Lady ſoveraign,
There Kings into all Nations,
Made Princes great foundations:
They thought great merit and honour,
To counterfeit the Emperour:
As did David of Scotland King.
The which did found during his reign,
Fifteen Abbayes with temporal lands,
Without en tithes and eſſerands:
By whole holy ſimplicity,
He left the Crown in poverty.
Now have I ſhown thee as I can,
How their temporal Empire began,
Aſcending up ay gree by gree,
Above the Emperours Majeſtie:

e when they got amongst their hands,
f Italie all the Emperours lands:
ere that into each Country,
rang up their temporality,
ith such great riches and such rent,
hat they gan to be negligent,
n making ministration
s Christs true Congregation:
nd took no more pain in their preaching,
no far les travel in their teaching:
hanging their spirituality
n temporal sensuality,
C. Father think ye that they are sure,
hat their Empire shal long endure?
E Apparantly it may be kend,
aid he, their glory shal have an end,
I mean their temporal Monarchie,
hal turn into humilitie:
hough Gods word without debate,
hey shal turn to their first estate,
s in Daniels Prophesie appears.
hereto shal not be many years:
lbeit Christs Faith shal never fail,
ut more and more it shal prevail.
hought Christs true Congregation
uffers great tribulation,
C Father said I by what reason,
hink ye their Empire should come down
onsidering their preeminence?
E Said he for disobedience,
reaking the Commandement
hich Christ left in his Testament,
ulling their own tradition,
ontrare Christs institution:
or Christ in his last convention,
he day of his Ascension,
o his Disciples gave command,
hat they should pass to every Land,
o teach and preach with true intent,
is Law and his Commandement.

No other Office he to them gave;
He did not bid them seek or crave,
Corps presents nor offerands
Nor yet Lordships nor temporal lands:
But now it may be heard and seen,
Both with thine ears and eke thine een,
How Prelats now in every Land,
Take little cure of Christs commands;
Neither into their deeds nor laws,
Neglecting their own Canon Laws:
Using themselves contrarious,
For the most part to Christ Jesus,
Christ thought no shame to be a Preacher,
And to all people of truth a teacher:
A Pope a Bishop a Cardinal,
To teach and preach will not be thral.
They send forth Friers to teach for them,
Which makes the people mock them for
Christ would not be a temporal King
Richly into no Realm to reign,
But fled temporal authority
As in the Scripture thou mayst see
All men may know how Pops reigns,
In dignity above all Kings,
As well of temporality,
As into spirituality.
Thou mayst see by experience,
The Popes Princely preeminence
In Chronicles if thou list to look,
How Carion writes in his Book
A notable narration
The year of our salvation
Eleven hundreth and six and fifty,
Pope Alexander presumptuously
Which was the third Pope of that name,
Frederik the Emperour he did defame
In Venice that triumphant town,
That noble Emperour he could lay down
Upon his womb with shame and lack,
Then trode his feet upon his neck,

token of obedience:
ere he shew his preeminence,
o caused his Clergie for to sing
ese words hereafter following.
e Aspidem, & Basiliscum ambulabis,
conculcabis Leonem & Draconem. that is,
ou shalt walk upon the Adder and Cocatrice,
nd thou shalt tread down the Lyon & Dragon.
an said the humble Emperour;
a to Peter this honour,
e Pope answered with words wroth.
ou shalt me honour and Peter both.
Christ for to shew his humble spirit,
h wash his pore Disciples feet:
e Popes pollicie, I wis,
ill suffer Kings there set to kis,
nes had their nests, & tods their den,
t Christ Jesus saver of men.
earth had not a penny bread,
ereupon he might repose his head:
eit the Popes excellence
th Castles of magnificence:
ors, Bishops, Cardinals,
e pleasant Palaces royals;
e Paradise all these pleasant places,
lanting no pleasures of their faces.
n. Andrew, James, Peter, nor Paul,
h like houses amongst them all
n time they knew the verity,
y did contemn all prosperity;
were right heartily content
meat and drink and abulliment.
save mankind that was forlorn,
it bare a cruel crown of thorn.
Pope three crowns for the nons,
gold, powred with precious stones.
gold and silver, I am sure,
t Jesus took but little cure:
left not when he yeeld the spirite,
y himself a winding-sheet;

But

But his successour pope John;
When he deceased in Avignon,
He left behind him a treasure
Of Gold and silver great measure;
By a just computation,
Well five and twenty million,
As doth indite Platerus:
Read him, and thou shalt find it thus.
Christs Disciples were well known
Through vertue which was to them shown
But specially fervent Charity,
Great patience and humility
The Popes flocks in all Region s,
Are known best by their clipped crowns;
Christ he did honour Matrimonie,
Into Cane of Galilie,
Where he by his power divine,
Did turn the water into wine:
And eke he chos'd some married men,
To be his servents as ye ken.
And Peter during all his life,
He thought no sin to have a wife.
He shal not find in no passage,
Where Christ forbiddeth marriage;
But lawfull for each man to marray.
Which lacks the gift of chastity.
The Pope hath made the contrare laws
In his kingdom, as all men knaws:
None of his Priests dare marry wives,
Under the pain eden of their lives:
Though they have concubins fifteen,
Into that case. they are overseen.
What chastity they keep in Rome
Is well known over all Christendom.
Christ did show his obedience,
Into the Emperours excellence,
And caused peter for to pay
Tribtute to Cesar for them tway
Paul bids us be obedient
To Kings as the most excellent.

e contrare did the Pope Celestin,
hen that his sanctitude seren
ristoun Henrie the Emperour:
hink he did him small honour:
y with his hand he did him Crown,
en with his feet the Crown dang down,
ying: I have authority,
n to exalt to dignity,
o to make Emperors and Kings,
o then deprive them of there reigns,
er by mine opinion,
o never use such domination:
pearantly by my judgment,
is Pope have never the New Testament:
he had learned at that hore,
had refused such vain glore
Barnabas Peter and Paul,
o right so Christs Disciples all,
e Captain of Cornelius,
hen Saint Peter came to his house,
worthip him fell at his feet,
t Saint Peter with humble spirite
o raise him up with diligence,
o did refuse with such reverence.
ght so Saint Iohn the Evangelist.
e Angels feet he would have kist,
o he refused sueh honour,
ying: I am but servitour,
o eke thy fellow and thy brother,
he glore to God and to none other,
n likwise Barnabas and Paul,
ch honour did refuse atal,
Listra where they wrought great works,
e Preists of Jupiter and his Clerks,
o all the people with there advise,
ould have made to them sacrafice;
which they were so discontent,
at they there cloathing rade and rent;
Paul amongst them rudly ran,
ying I am a mortal man,

Syne

Of the glory to God of Kings King
That made heaven, earth, and every thing
Since Peter and John vain glore refused.
Wilty Popes why should vain glore be use
Peter, Andrew, John James and Paul,
And Christs true Disciples all,
By Gods word their faith defended:
To burn and scald they never pretended.
The Pope defends his traditions,
By flaming fire without remissions:
Albeit men break the Law divine,
They are not put to so great pine,
For whoredom, nor idolatrie,
For incest nor adulterie;
Or when young virgins are deflored,
For such things men are not abhored:
But who that eats flesh into Lent.
Are terribly put to torment.
And if a Priest happen to marry,
They do him banish, curse and warrie:
Though it be not against the Law
Of God, as men may clearly know.
Between these two what difference here,
By faithfull folk it may be seen
Such Antesces many mo,
I might declare, which I let go:
I may not tarry to compile
Of early Monet the stately stile:
The silly Nuns will think great shame,
Except they called be, Madam:
The poor Priest thinks he gets no right,
Be he not stiled like a Knight,
And called Sir, before his name,
As Sir Thomas, and Sir William.
All Monks, as ye may hear and see,
Are called Deans, for dignitie.
Albeit his mother milk the kow,
He must be called, Dean Androw.
Dean Peter, Dean Paul, Dean Robert
With Christ they take a painful part,

...trouble throughout from the cold,
...and drinking when they would.
...curious counting in the Quere:
...knowes if they buy heaven ful dear.
...Lord Abbot right venerable,
...manly ylled upmest at the table:
...Lord Bishop right reverent;
...about Earls in Parliament,
...Cardinals during their reigns,
...laws to Princes and to Kings;
...Pope exalted in honour,
...the potent Emperour.
...proud Parson I think truly,
...leads his life right lustely;
...why? he hath no other pyne,
...takes the tythes and spends them fyne:
...he is oblisht by reason,
...preach unto his parishon;
...though they lack preaching seventeen year,
...will not lack a peck of bear:
...Parson hath at his command,
...wanton wenches of that Land,
...they have great prerogatives.
...that they may ap part with their wives,
...without divorce or summonding,
...them take another without wedding.
...who would think it a lusty life,
...when he lists to change a wife,
...take another of more beauty,
...seculars lack that liberty.
...which are bound in marriage,
...they like rams into their rage,
...filled, runs amongst the ewes,
...long as nature in them grows:
...else the Vicar as I trow,
...will not faitre take a row,
...amongst cloath (though babes them ban)
...a poor silly husbandman,
...that he lyeth for to die,
...small children two or three;

That hath three kine without ten ma,
The Vicar must have one of tha,
With the gray cloak that haps the bet,
Albeit that he be poorly cled.
And if his wife die on the morn,
Though all the babes should be forlorn,
The other kow he clerks away,
With the poor coat of Raploch gray.
And if within two years or three,
The eldest child happen to die,
Of the third kow he will be sure.
When he hath all them under cure,
And father and mother both are dead,
Beg must the babes without remead:
They hold the corps at the Kirk stile,
And there it must remain a while,
Till they get sufficient soverty,
For their Church right and duty.
Then comes the Lands-lord perforce,
And clerks to him an heired horse.
Poor labourers would that laws were don
Which never founded was by reason:
I heard them say under confession,
That law was brother to oppression.
My son, I have shown as I can,
How the fifth Monarchie began,
Whose great Empire for to report,
At length the time been all too short.

A short description of the Court of R

FAther, said I, what rule keep they in Ro
Which hath spiritual Dominion,
And Monarchie above all Christendome?
Show me, I make you supplication.
E. My son, would I make true narration.
Said he, to Peter and Paul though they su
I think they prove not that into their da
For Peter, Andrew and John were fisher
Of men and women to the Christian Faith
But they have spread their net with hook a
In rents, riches, an gold and other graith

ch fishing, to neglect they will be laith
u why they have stood ouer thwart strands,
d great part truly of all temporal lands.

uich the tenth part of all goods moueable,
o the vpholding of their dignities:
g heer their fishing very profitable,
n the dry land as wel as on the seas, (tries,
their berry water they spred ouer all the Coun-
nd with their hole-net daily draws to Rome
e most fine gold that is in Christendome.

I dare well say, within this fifte yeer,
ome hath received forth of this Region,
y Bulls and benefices which they buy full deer,
hat might ful wel haue payed a Kings ransom.
ut were I worthy for to wear a Crown,
ieests should no more our substance so consume,
nding yearly so great riches to Rome.

nto their tramelt-net they sang'd a fish,
as then a whale, worthy of memorie:
f whom they had many a dainty dish,
y which they are exalted to great glory,
hat marvelous monster, called Purgatory:
beit to us it be not amiable,
hath to them been very profitable.

Let they that fruitful fish escape their net.
or which they haue so great commodities:
more fat fish I trust they shal not get,
ough they should search out through the Ocean
s, the dayly dolorous intrigies. (seas,
lip pot Priests may sing with heart full sory,
ck they that painful palace Purgatory.

Farewel Monkry, with Chanon, Nun & Frier:
e they will be lightlied in all lands:
ders will no more be known in church or quier,
t they that fruitful fish escape their hands.
counsel you to bind him fast in bands;
Peter, Andrew nor John could not yet get
profitable a fish into their net.

Their merchandis into all Nations,
As printed lead, their wax and their parc
Their pardons and their dispensations,
They doe exceed some temporal Princes r
In such traffick they are not negligent.
Of Benefice they make good merchandise,
Through simony, which they hold little v

Christ dit command Peter to feed his
And he did feed them full tenderly,
But this command they take but little hee
For Christs sheep they spoil piteously,
And with the wool they cloath them curi
Like greedy wolves they take of them the
They eat their flesh, and drink both milke

For their Office they serve but little hy
I think such Pastors are not worth to pul
Which cannot guide their ship about the
They are so busie in their merchandise,
Though Peter was porter of Paradise,
That pleasant passage craftily they close:
Through them right few gets entress I su

Christ Jesus said, as Matthew doth report,
Woe be to Scribes, and to Pharisiance,
The which did close of paradise the port:
Of them we have the same experience.
To enter there they make small diligence,
They take such care of temporal business,
Right so from us they stop the plain entress.

The spiritual keyes that Christ to Peter
Their colour with smoke and rouft are fa
Unexercised they hold them in their nette,
Of that Office they serve to be derided,
Which Gods word, except y they amend it.
Opning the port which long time hath be
That we may enter with them, and be re

Contrare to Christs institution.
To them that dies in habite of a Frier,
Rome hath them granted ful remission.

...ls to heaven straightway without ten wear,
...h been in Scotland ...ed many a year.
...here such vertue in a Friers hood
...ds in vain Christ Jesus shed his blood.
...mand God, the Pope who hath prœminence,
...ch advise of his Counsels general,
...t they would make their debtful diligence,
...t Christs Law might be keeped over all.
...truely preached both to great and small:
...give to them spiritual authority,
...ich can perfectly show forth the verity.
...he cannot preach, a Priest should not be named
...may be proved by the Law divine;
...by the Cannon law they are defamed.
...t takes Priest-hood but only to that fine;
...all vertue their hearts they should incline:
...special to preach with true intents,
...minister the needful Sacraments.
...for their Monks their Chanons, and their
...lusty Ladies of Religion (Friers
...now not whereto their Office effeers,
...r men may see their great abusion:
...ey are not like into conclusion,
...ther into their words nor in their works,
...the Apostles, Prophets, nor Patriarks.
...presently these Prelats cannot preach,
...en let each Bishop have a Suffragan,
...fficient for the people teach,
...their expenses yearly to remain.
...cause the people from their vice refrain:
...when a Prelate happens to decease,
...n put a perfect Preacher in his place.

...they not so on him shal ly the charge,
...ing unable men authority,
...who would make a stire-man to a barge,
...ane blind-born which can no danger see;
...at ship drown, forsooth I say for me,
...he gave the stire-man such commission,
...ds of the ship make restitution.

The

The humane Laws that are contrarious
And not conforming to the Law divine,
They should expel, and hold them odious,
When they perceive them come to no good
Invented but by sensual mens enginc;
As that law which forbiddeth marriage,
Causing young Clarks burn into lusts rage.

Full hard it is chastity to observe,
Without great grace and abstinence,
Into our flesh ay reigneth till we sterve,
That first original sin, concupiscence;
Which through Adams disobedience
Have done incur, and shal endure forever,
Till that our soul and bodie death dissever.

Wherefore made God of marriage the ba
In Paradice: as Scripture doth record,
In Galilee, right so I understand,
Was marriage honoured by Christ our Lord:
Old Law and New, thereto they do concord,
I think, for me, better that they had kept,
Then to have made a Law, and never kept.

Look not Christ Jesus his humanity
Of a Virgin in marriage contracted,
And of her flesh clad his Divinitie:
Why have they done this blissed bond detest
In their Kingdom: would God it were correct
That young Prelats might marry lustly wit
And not in sensual lust to lead their lives.

Did not Christ chose of honest married men
As well as they had keeped chastity,
For to be his Disciples, as ye ken,
As in the Scripture clearly thou mayst see?
They keeped still their wives with honestly:
As Peter, and his spoused brethren all,
Observed chastity matrimonial.

But now appears the Prophesie of Paul,
How some should rise into the latter age,
That from the true Faith should depart and

lome lerbid the bond of marriage.
thou shalt find into that same passage,
y should command from meats for to abstain
ich God great his people to sustain.
But since the Pope our spiritual Prince and
hath ouer-lae such vices manifest,
in his Kingdom suffers for to reign,
men by whom the verity is supprest:
cuse not himself more nor the rest.
e, how should we members be well used,
en this our spiritual heads are abused,

The famous ancient Doctor Avicen,
es, when ill rheum descendeth from the head
o the members genders marble pain;
epe there be made hastily remead,
en the cold humor doth therefrom proceed,
ieuus it causeth Arthritica,
pt so into the hands of Chiragra,
Of maladies it genders many mo,
epe men get some soveraign preserve,
in his thighs Sciatica passio;
o in the breast sometimes the strong catarhe,
ich causeth men right hastily to sterve;
Podagra right difficile for to cure
mens fæt, which long time doth endure.
So to this most triumphant Court of Rome,
is similitude I may full well compare,
lich hath been heirship over all Christendom
to the world an evil examplare;
sometime was lead-star and luminare,
the most sapient seat of sanctitude,
d now alace bare of dentitude.

Their Kingdom may be called Babylon,
hich sometime was a bright Jerusalem,
plainly meaneth the Apostle John.
eir most famous City hath lost the fame:
habiters thereof their noble name.
why they have of Saints the habitacle,
Simon Magus made a tabernacle.

A horrible bail of every kind of vice,
Aloathly lake of stinking leperie,
A curied cabe, corrupted with coveties,
Wondered about with pride and sinsome,
Name say, a cistern full of sodomie:
Whole vice in special if I would declare,
It were enough for to perturb the air.

Of truth the whole Christian Religion,
Through them is scandalised and offended,
It cannot fail, but their abusion,
Before the throne God it is ascended.
I dread but doubt, except that they amend it,
The plagues of John his Revelation,
Shal fall upon their generation.

O Lord, which hath the heart of every King
Into thine hand, I make thee supplication,
Convert that Court, that of thy grace benign
They would make general Reformation
Amongst themselves in every Nation,
That they might be an holy exemplar
To us thy poor Laick common popular.

Hungred, alace for fault of spiritual food,
Because from us is hid the veritie
O Prince, that shed for us his precious blud,
Kindle to us the fire of Charity
And save us from eternal misery,
Now labouring in thy Church militant,
That we may come to thy Church triumphant.

The Fourth Book.

Making mention of the Death of the Antichrist, of the general Judgement, &c.

With an Exhortation by Experience to the Courtiers.

C.

PRudent Father, Experience,
Since you of your benevolence,
Hath caused me for to consider,
How worldly pompe glaze here

diverſe Storyes miſerable:
which to rehearſe been lamentable:
ere we paſs out of this vale,
may you give me your counſel.
what ſhal I doe in time coming,
have the glory everlaſting:
E. My Son, ſaid he, ſet thine intent
to keep the Lords commandement.
and preaſe thee not to climb over hi,
no worldly authoritie:
the in this world do moſt reſpect,
et farreſt ap from their purpoſe,
houldſt thou leave worldly vanities
nd think on four extremities,
which are to come and that ſhortly,
hou wouldſt never ſin wilfully:
int theſe four in thy memory,
eath, the Hell, and Heavens glory,
nd extream Judgment general,
where thou muſt render a count of all;
hou ſhal not fail to be content,
f quiet life and ſober rent;
nſidering no man can be ſure,
n earthy one hour for to endure:
o all the worldly proſperity
s mixed with great miſery.
Were thou Emperour of Aſia,
ing of Europe and Africa,
reat dominator of the ſea,
nd though the heavens did thee obey,
l fiſhes ſwimming in the ſtrand,
l beaſt and fowls at thy command,
nclusing thou were King over all,
nder the heavens imperial,
that moſt high authority,
hou ſhould find leaſt tranquility:
ample of King Solomon.
one precious life had never none:
ach riches with ſo great pleaſure,
d never King nor Emperour,

With most profound intelligence,
And super-excellent sapience.
His pleasant habitations,
Excelled other Nations:
Gardens and parks for harts and hinds,
Stanks with fishes of divers kinds:
Most profound Masters of Musick,
That in the world was none them like:
Such treasure of gold and precious stones,
In earth had never no King at once:
He had seven hundreth lustie Queens;
And three hundreth fair lusty Concubins.
In earth there was no thing pleasand,
Contrarious to his commands;
But all his great prosperity,
He thought it vain and vanity,
And never found repose compleat,
Without affliction of the spirit.

C. Father, said I, it marvels me,
He having such prosperitie,
With so great riches above measure,
For he had infinite pleasure.

E. My son, said he, if thou wouldst know
The verity I shall thee show:
There is no worldly thing at all,
May satisfie a mans saul:
For it is so insatiable,
That heaven and earth may not be able
A soul alone for to content,
Till it see God Omnipotent:
It was never none, nor never shall be
Satiate that sight til that he see.
Wherefore, my son, set not thy cure
In earth, where nothing can be sure,
Except the death alanerly
Which follows men continually:
Therefore, my son, remember thee,
Within short time that thou must die,
Not knowing when, how or in what place:
But as it pleaseth the King of grace.

Of Death.

OF miseries most miserable.
Is death and most abominable:
hat dreadful Dragon with his darts,
ready for to peirce the hearts,
every creature on live:
n trare whose strength may no man stride,
violent death this sore sentence,
las given through disobedience
our Parents alace, therefore;
I have done declare before,
w they and their posterity,
here all condemned for to die.
eit the flesh to death be thral,
d hath the sout made immortal;
d so of his benignity,
th mixt his justice with mercy;
erefore call to rememberance
this false world the variance,
w we like pilgrims even and morrow,
travelling through this vale of sorrow:
metime in vain prosperity,
sometime in great misery:
metime in bliss sometime in bail,
metime right sick, and sometime hail:
metime full rich, and some time poor:
herefore, my Son, take little cure,
either of great prosperity,
nor yet of greater misery:
ut pleasant life, and hard mischance,
onder them both in one ballance:
allowing none other authoritie:
iches, wisdom, nor dignitie,
mpire of Realms, beauty, nor strength,
ay not one day our lives length:
nce we are sure that we must dye,
arewel all vain felicity.
eartly it doth perturb my mind,
violent death the diverse kind:

Though

Though death to every man resorts,
Yet strikes he into sundry sorts:
Some by hote fevers violence,
Some by contagious pestilence,
Some by justice execution.
Been put to death without remission.
Some hanged, some do lose their heads,
Some burnt, some sodden into leads:
And some for their unlawful acts,
Are rent and riven on the rackes.
Some are dissolved by poyson,
Some on the night are murdred dead:
Some fals into phrenesie,
Some dies into hydropisie,
And other strange infirmities,
Wherein many a thousand dies,
Which humane nature doth abhorre:
As in the gut, gravel and gore,
Some in the flux and fever quartan.
But ay the hour of death is uncertain.
Some are dissolved suddenly,
By catharre or apoplexy:
Some do destroy their self, and alas
As Hannibal and wise Cato,
By thunder death doth them consume,
As he did the third King of Rome,
Called Tullus Hostilius,
As writeth great Valerius:
For he and his household at once,
Were burnt by thunder, flesh & bones.
Some dieth by extream excess
Of joy, as Valerie doth express.
Some by extream melancholie.
Will die but other malady.
In Chronicles thou mayst well read,
How many hundreth thousand men
Are slain, since first the world began.
In battels, and how many a man
Upon the seas do lose their lives,
When that ships upon the rocks rives:

Though some dies naturally through age,
Or mot dies raving in a rage.
Happy is he which hath space,
Or ells lost hour to cry for grace.
Whilst death be abominable,
I think it should be comfortable
Unto them of the faithful number;
For they depart from care and cumber,
From trouble, travel, sturt and strife,
To joy and everlasting life.
Poridorus Virgilius,
To that effect he writeth thus:
In Thrace when any child was born
Their kin and friends was them beforn
With dolent lamentation,
For the great tribulation,
Calamity, cumber and cure,
That they in earth are to endure;
But at their death and burying.
They make great joy and banqueting,
That they have past from misery,
To rest and great felicity.
Since death been final conclusion,
What avails worldly provision?
When wisdom may not countermand,
Nor strength the stour may not gainstand:
Ten thousand millions of treasure,
May not prolong thy life one hour
After whose dolent departing.
Thy spirit shal but tarrying,
Straight way to joy inestimable,
Or to strong pain intollerable:
Thy vile corrupted carion,
Shal turn to putrifaction.
And so remain in powder final,
Unto the Judgment general.

A short Description of the Antichrist.

Said I, Father, I hear men say,
That there shal rise before that day

Which

Which ye call general Judgement,
A wicked man from Sathan sent,
And contrary the Law of Christ,
Called the cruel Antichrist.
And some sayes, that mischievous man
Discend shal of the Tribe of Dane.
That should be born in Babylon,
The which deceive shal many one,
Infidels shal of every sort,
Which that false Prophet take a part;
And how Enoch and Elias,
Shal preach against that false Messias:
But finally his false doctrine,
And he, shal be put to ruine,
But neither by the fire nor sword,
But by the vertue of Gods Word;
And if this be of verity,
The soth, I pray, you show to me.

E. My Son, said he, as writeth John,
There shal not be a man alone,
Having that name in special:
But Antichrists, in general
Have been, and now are many one:
And right so in the time of John,
Were Antichrists, as himself sayes,
As presently now in these dayes,
Are right many without doute,
Were their false laws well sought out:
Who was a greater Antichrist,
And more contrarious to Christ,
Then the false Prophet Mahomet,
Which his curst laws made so sweet:
In Turkie yet they are observed,
Wherethrough the hell he hath deserved,
All Turkie, Saracens and Jews,
That in the Son of God not trows,
Are Antichrists, I thee declare,
Because to Christ they are contrare.
Daniel sayes in his Prophesies,
That after these great Monarchies,
Shal rise a marvelous potent King,

with

...ith with a shameful face that reign,
...ery and wise in dark speakings,
...n prosperous in all pleasant things:
...hough his falshood and craftiness,
... shal flow into wealthiness,
...he godly people he shal noy,
...y cruel death, and them destroy.
...e King of Kings shal him gainstand,
...em be destroyed withoutten hand.
...ul sayes: Before the Lords comming:
...hat there shal be a departing,
...nd that man of Iniquitie,
...o all men be shal opened be;
...hich shal sit on the holy seat,
...ontrary God to make debate;
...ut that son of perdition
...hal be put to confusion,
...y power of the holy Spirit,
...hen he his time hath done compleat.
...eleeve not that in time comming,
... greater Antichrist shall reign,
...en there hath been, and presently
...re now, as Clerks can espy,
...herefore my will is that thou knaw,
...hat ever they be that make the law,
...hough they be called Christian men,
...y natural reason thou mayst ken,
...e they never of so great valour.
...ope, Cardinal, King or Emperour,
...rolling their traditions
...aking the Laws contrare to Christ,
...ade Christs institutions,
...n is a very Antichrist.
...n who doth fortifie or defend
...ch law, I make it to thee kend:
...e be a pope, Emperour, King or Queen
...reat sorrow shal on them be seen,
...t Christ his extream Judgement,
...except in time they do repent.

A short remembrance of the most terrible day of Judgement.

FAther, said I, with your licence,
Since you have such experience
Yet one thing at you would I spear:
When shal this dreadful day appear,
Which you call Judgement general?
What things before that day shal fall?
Where shal appear that dreadful Judge?
Or how may faulters get refuge?

E. Said he, as to thy first question,
I can make no solution:
Wherefore perturb not thine intent,
To know the day, hour or moment;
To God alone the dayes is known,
Which never was to Angel shown:
Albeit by diverse conjectures,
And principal expositures,
Of Daniel and his Prophesies,
And by the sentence of Elie,
Which have declared as they can,
How long it's since the world began:
And for to show have done their cure,
How long they trust it shal endure:
And eke how many ages been,
As in their works may be seen.
But to declare those questions,
There are diverse opinions.
Some writs have the world divided
In six ages, as been recited,
Into Faticulus Temporum,
And Chronica Chronicorum,
And by the sentence of Elie,
The world divided is in three,
As cunning Master Marion,
Hath made plain exposition
How Elie says withoutten weare,
The world shall last six thousand years:
Of whom I follow the sentence,
And let the other Books go hence.

…the creation of Adam,
…thousand yeares to Abraham;
…from Abraham by this narration,
…Christ his Incarnation,
…ight so hath been two thousand years,
…by their Prophesies appears:
…from Christ, as they make to us kend,
…two thousand yeats to the worlds end,
…which are by gone, as I ween,
…thousand six hundreth, ten and thirteen,
…so remains to come but wear
…hat hundreth, threescore and eighteen year,
…then the Lord Omnipotent,
…shal come to his great Judgement.
…ist sayes: The time shal be made short,
…Matthew plainly doth report,
…at for the worlds iniquitie,
…e latter time shal shortned be,
…e pleasure of the chosen number,
…hat they may pass from care and cumber.
…by this count it may be kend,
…e world is drawing near an end:
…y legions are come, no doubt,
…f Antichrists were they sought out:
…so many tokens do appear,
…after shortly thou shalt hear:
…w that Saint Jeromie doth endite,
…hat he hath read in Hebrew writs;
…fifteen signs in special,
…fore that Judgement general:
…some of them I take no cure,
…hich I find not in the Scripture,
…part of them though I declare,
…rst I will to the Scripture fare:
…ist sayes, Before that day of doom,
…ere shal be signs of Sun and Moon:
…e Sun shal hide his beams bright,
…that the Moon shal give no light:
…e glistring stars by mens judgement,
…al fall forth of the firmament:

Of these signs, ere we farther gone,
Some moral sense we will expone,
As cunning Clerks have oft declar'd,
And have the Sun and Moon compar'd,
The Sun to the state spiritual,
The moon to Princes temporal.
Right so the stars they do compare
To laick common populare.
The Moon and stars have no light,
But the reflex of Phebus bright:
So when the Sun of light is dark,
The Moon and stars must needs be mark.
Right so when Pastors spirituals,
Popes, Bishops and Cardinals,
In their beginning shewd great light,
The temporal state was ruled right:
But now, alace, it is not so;
Their shining lamps been long ago,
Their radious beams are turn'd to rark:
For now in earth no thing they seek,
Except riches and dignity,
Following their sensuality.
Many Prelats are now reignand,
The which no more do understand,
What doth pertain to their office,
Then they can kindle fire with yce:
Wo be to Popes, I say for me,
That suffers such enormity,
That ignorant worldly creatures
Should in the Church have any cures.
No marvel though the people slide,
When they have blind men to their guide:
For a Prelate that cannot preach;
Nor Gods Law to people teach,
Esay compares them in his wark,
To a dumm dog that cannot bark:
And Christ him calleth in his grief,
Most like a murtherer or a thief.
The cunning Doctor Augustin,
To wolves and devills do them define.

e Cannon Law doth him defame,
at of a Prelate bears the name,
o will not preach the divine Laws,
the decrees plainly shaws,
thoſe that have authority,
provide ſpiritual dignity,
ght if they pleaſed to take pain,
ke them light al their lamps again;
ever, alace, that is not done,
darkned been both Sun and Mon,
re Kings lives well declared,
e which are to the Mon compared,
n might conſider their eſtate,
on charity degenerate.
ink they ſhould think meikle ſhame
Chriſt for to take their ſurname:
ey live not like to Chriſtians,
t more like Turks or Pagans.
ks contrare Turks makes little wear,
Chriſtian Princes takes no fear,
ich ſhould agree as brother with brother,
t now each one dings down another:
naw no reaſonable cauſe wherefore,
cept pride, covetous, and vain glore:
e Emperour moves his ordinance
ntrare the potent King of France,
France right ſo with great rigour,
ntrare his friend the Emperour:
right ſo France againſt England,
gland alſo againſt Scotland,
eke the Scot with all their might,
fight for to defend their right.
tween the Realms of Albion,
ere battels have been many one,
be made no affinity,
by no conſanguinity;
yet no way they can conſider,
t they may have no peace together:
ead theſe wears make no ending
they be both under one King,

For

Though Christ the soveraign King of grace,
Left in his Testament love and peace,
Our Kings from war will not refrain,
Till there be many a thousand slain:
Great dammage made by sea and land,
As all the world may understand.

C. Father, I think that temporal Kings
May fight for to defend their reigns:
For I have seen the spiritual State
Make war, their rights for to debate.
I saw Pope Julius manfully,
Pass to the field triumphantly,
With a right awfull ordinance,
Contrare Lowis the King of France:
And for to do him more despite,
He did his Region interdite.

E. My son, said he, as I suppose,
That belongs well to our purpose,
How Sun and Moon are both denude
Of light, as Clarks do conclude,
Comparing them, as ye heard tell,
To spiritual state and temporal:
And common people have despared,
Which to the stars have been compared.
Laich people follow ay their heads,
And specially into their deeds.
The most part of Religion
Been turned to abusion.
What doth avail Religious weeds,
When they are contrare to their deeds?
What holiness is there within
A wolfe clad in a wedders skin?
So by these tokens doth appear,
The day of Judgement draweth near.
Now let us leave this moral sense,
Proceeding to our purpose hence,
And of this matter speak no more,
Beginning where we left before.
The Scriptures sayes: After these signs
Shal be seen many marvelous things.

...n shal rise tribulations
...earth and great mutations,
...hell here under, as above,
...then power of the heavens shal move;
...ch cruel wars shal be ere then,
...as never since the world began;
...h which shal cause great indigence,
...dearth, hunger and pestilence:
...e horrible sound of the sea,
...e people shal perturb and flee.
...rome sayes: It shal rise on highe
...ve the mountains by mens sight
...t it shal not spread over the land,
...t like a wain shal straight up stand,
...en settle down again so low,
...hat no man shal the water know:
...reat whales shal ramish, rout & rair,
...hose sound redown shal in the air.
...fish and monsters marvelous,
...hal cry with sounds odious,
...hat men shal wither on the bird,
...nd weeping waric shal their weird,
...ith loud alace and well away.
...hat ever they lived to see that day,
...nd specially those that dwelling be
...pon the coasts of the sea.
...ight so as Jeromie concludes,
...hal be seen serlies on the floods;
...e sea with moving marvelous
...hal burn with flames furious:
...ght so shal burn fountains and flood,
...nd herbs & trees shal sweat like blood.
...stones shal fall forth out of the air,
...ild beasts to the plain repair.
...nd in their manner make their moan,
...wailing with many grisly groan,
...e bodies of the dead creatures.
...y fear shal on their sepultures.
...en shal both men, women and bairns
...ls crying forth of dark caverns,

Wher

Where they for dread were hid before,
With sigh and sob, and hearts full sore,
Wandring about as they were wood,
Affamished for fault of food:
None may make other comforting,
But double grief and lamenting.
What may they do but weep and wonder,
When they see rocks shake all asunder,
Through trembling of the earth and quake
Of sorrow then shal be no slaking.
They that are living in those dayes,
May tell of terrible affrayes:
When riches, rents, and great treasure,
That time may do them smal pleasure,
But when such wonders do appear,
Men may be sure that day drawes near.
The just men shal pass to the glore,
Unjust to pain for evermore.

C. Father, said I, we dayly read
An article into our Creed,
Saying, that Christ Omnipotent,
Into that general Judgement,
Shal judge both quick and dead also;
Wherefore declare me ere I go,
If there shal any man or wife,
That day be founden upon life?

E. Said he: As to that question.
I shal make some solution,
The Scripture plainly doth expone,
When all tokens are come and gone,
Yet many an hundreth thousand men
That self same day shal be ill hand;
Albeit there shal no creature,
Neither of day nor hour be sure.
For Christ shal come so suddenly,
That no man shal the time espy,
As it was in the time of Noy,
When God did all the world destroy:
Some on the field shal be labouring,
Some in the Temple marrying.

before Judges making pley,
some men sailing on the sea;
hole that be on the field going,
al not return to their lodging:
who been upon the houle above.
hal not have leasure to remove,
wo shal be in the mill grinding.
which shal be taken without warning,
he one to everlasting glore.
he other lost for evermore.
wo shal be lying in one bed,
he one to pleasure shal be led,
he other shal be left alone,
weeping with many a grievous grone.
nd lo, my Son, thou mayst wel trow,
he world shal be as it is now,
he people using businels,
s holy Scripture doth express,
since no man knows the hour nor day,
he Scripture bids us watch and pray,
nd for our sins be penitent,
s Christ would come incontinent.

The manner how Christ shal come to his Judgement.

When all tokens are brought to end,
Then shal the Son of God descend:
s fire flaught haftily glancing,
escend shal the great heavenly King,
s Phebus in the Orient
ghteneth in haste the Occident;
o pleasantly he shal appear.
mongst the heavenly clouds clear,
ithgreat power and majestie,
nds the Country of Indie.
Clerks have concluded hail
ieat above the lusty vale,
Josaphat, and Mount Olivet:
Prophesie there shal be compleat.
he Angels of the orders nine,
biron shal the Throne divine,

With humble consolacion,
Making him ministracion:
In his presence there shal be born
The sign of Crois and crown of thorn,
Pillar and nails, scourges and spear,
With every thing that did him deer,
The time of his grim passion.
And for our consolation,
Appear shal in his hands and feet,
And in his five, the prine compleat
Of his five wounds precious,
Shining like rubies radious,
To repayats confusion.
And for final conclusion,
He sitting in his Tribunal,
With great power imperial,
Then shal an Angel blow a blast,
Wich shal make all the world agast,
With dideous voice and vehement,
Rise up dead folk, come to Judgement.
With that all reasonable creature,
That ever was formed by nature,
Shal suddenly rise up at once;
Conjoined with soul, flesh, blood and bones.
That terrible trumpet. I hear tell.
Shal be heard in heaven, earth and hell:
Those that were drowned in the sea,
That boustous blast they shal obey;
Where ever the body buried was,
All shal be found into that place,
Angels shal pass in the four airs
Of earth, and bring them from all parts,
And with an instant diligence.
Present them to his Excellence.
Saint Jeromie thought continually
On this Judgement so ardently,
He said whether I eat or drink.
Or wake, or sleep, forsoth I think
That terrible trumpet like a bell.
So quickly in mine ears doth knel

...ently as it were present,
...p dead folk come to Judgement,
...aint Jerome took such affray,
..., what shall we sinners say,
...those that shall be found alive,
...shall immortall be belive;
...in the twinkling of an eye,
...fire they shall translated be,
...never for to die again,
...divine Scripture sheweth plain?
...ready both for pain and glore,
...they which died long time before.
...me Authors say, they shall appear
...age of three and thirty year,
...ether they die young or old,
...hose great number may not be told.
...day shall not be mist one man,
...which was born since the world began,
...Angel shall them separat
...each an Herd, sheep from the goat,
...those that be of Beliels band,
...mbling upon the earth shall stand,
...the left hand of that great Judge,
...esperance to get refuge:
...those that are predestinate,
...al from the earth be elevate;
...that most happy companie,
...all ordered be triumphantlie.
...the right hand of Christ our King,
...gh in the air with loud loving.
...all gloriously there shall compear,
...e bright then Phebus in his sphear,
...e Virgin Marie Queen of Queens,
...ith many a thousand of Virgins,
...e Fathers of the Old Testament,
...which were to God obedient.
...ther Adam shall them convoy,
...ith Abel, Seth, Enoch and Noy,

Abraham with all his faithful warks,
With all the prudent Patriarcks.
John the Baptist shal there compear,
The principal and last Messenger.
Which came but half a year before
The comming of the King of glore,
Moses and Esayas honourable,
With all true Prophets venerable,
David with all the faithful Kings,
Which vertuously did rule their reigns,
The noble Chiftain Josue,
With gentle Judas Maccabe,
With many a noble Champion,
Which in their time with great renown
Manfully to their lives end,
The Law of God they did defend,
With Eve that day shal be present,
The Ladies of the Old Testament:
Deboir Adams daughter dear,
With four most lusty Ladies clear,
Which kept were in the Ark with Noy
Sara and Keturah with joy.
The which to Abraham wives bein,
With good Rebecca there shal be seen,
The prudent wives of Israel,
Good Lear and the fair Rachel,
With Judeth Hester and Sufanna,
And the right sapient Queen Saba,
There shal compear Peter and Paul
With Christ his good Disciples all.
Laurence and Steven with their blest band,
Of Martyrs mo then ten thousand,
Gregorie, Ambrose and Augustin,
With Confessours a triumphant train.
With Saint Frances and Benedick
Saint Bernard, and Saint Dominick.
With smal number of Monks and Friers.
Of Carmelits and Cordeliers,
That for the love of Christ only,

...me'd the warld unfeignedly:
...ith Elizabeth and Anna,
...l good wives shal compear that day,
...e blest and holy Magdalen,
...at day before her Soveraign:
...ghe pleasantly he shal present,
...l sinners that were penitent,
...hich of their guilt here asked grace,
...n heaven with her shal have a place.
...at woe be to that baitful band.
...hich shal stand low at his left hand:
...o then to Kings and Emperours,
...at were unrighteous Conquerours,
...r their glore and particular good,
...us'd shed so meekle sakeless blood,
...orh Scepter Crown and Robe Royal,
...at day they shal make count of all,
...nd for their cruel tyranny,
...hal punisht be perpetually:
...e Lords and Barrons more and less,
...hat pour powr tenants did oppress,
...y great Gersum and double mail,
...ore then pour lands were avail,
...With sore exorbitant carriage,
...With merchents of their marriage,
...ormented both in peace and wear,
...With burdens more then they can bear.
...e they have payed to pou their maile,
...nd to the Priest the teinds haile:
...nd when the Land again is sown,
...What rests behind, I would were known,
...rust, they and their powr household,
...ay tell of much hunger and cold,
...cept ye have of them pity,
...read pou shall get no mercy:
...at day when Christ Omnipotent,
...omes to his general judgement,
...o be to publick oppressours,
...o tyrants and to transgressours,

To murtherers and common theevs,
That did not mend their great misprits,
Fornicatours and usurers,
Common publick aduilterers,
All perverse wicked Hereticks,
All false deceitfull Schismaticks,
All shal be present in that place.
With many lamentable glace.
The curst Cain that never was good,
With all shedders of sakeles blood,
Nimrod the founder of Babylon,
With false Idolaters many one,
Ninus the King of Assyria,
With great dole shal compear that day:
Which first invented imagery,
Wherethrough came great idolatry:
For making of that Image Bell,
That day his pyne shal be in hell:
The great oppressour Pharao,
That tyrant Emperour Nero,
Shal with them curst King Herod bring,
With many other carefull King:
The cruel King Antiochus,
With the most furious Olofernus,
Great oppressours of Israel,
That day their pyne shal be in hell,
With Judas shal compear a clan
Of false creatures to God and man,
There shal compear of every Land
With Ponce Pilate a baitfull band
Of temporal and spiritual States,
False Judges with their Advocates:
There shal our Sempeours of the Session
Of all their faults make clear confession.
There shal be seen the fraudfull failyies,
With Sheriffs Prodest, and of Failyies,
Officials with their consistorie Clerks,
Shal make count of their wrongous werks.
Their and their perverse procutoures,
Extortioners both of rich and poors,

...gh dilatours full of falſe deceit,
...h manye one cauſe to beg their meat,
...e dole that daye to Judes baen
...t comes not with their conſcience clean,
...r daye ſhal paſs by peremptours,
...hout cautell, or dilatours.
...plicandum nor triplicandum,
...thstly paſs to ſententiandum:
...hout continuations,
...nye appellations:
...r ſentence ſhal not be retreated,
...with no man of Law debated,
...labourers of ſea and lands,
...ſtit craftſmen & rich merchands,
...e your deceits and craftye wiles,
...ich ſtily ſimple folk beguiles:
...e recompence here as ye may,
...emb ing on that dreadful day
...h Mahomet ſhal compear no doubt,
...Antichriſts an hideous rout:
...nye Annas and Cajaphas,
...ith them in companye ſhal paſs,
...e Scribes and falſe Phariſiens,
...hich wrought on Chriſt great violence.
...ith manye a Turk and Saracen,
...ith great ſorrow there ſhal be ſeen,
...es with their traditions.
...rare Chriſts inſtitutions,
...ith manye a cowle and clipped crown,
...ich Chriſts Laws hath beaten down:
...would not ſuffer for to preach,
...e verity nor the people teach;
...which men put to great torment,
...which uſed Chriſt his Teſtament.
...kings and Queens there ſhal be kend,
...which ſuch Laws did defend,
...that Court ſhal come manye one
...the black byke of Babylon.
...innocent blood that daye ſhal cry
...vengeance full vniuerſally.

On thole cruel bloody butchers
Of Martyrs Prophets and Preachers.
Some with the fire some with the sword,
Which plainly preached God his word
That day they shal rewarded be,
Conform to their iniquitie,
The Sodomits and Gomorrhance
On whom God wrought so great vengeance
With Corah Dathan and Abiron
With their assistants many one;
The holy Scripture will thes tell
How they sank down all to the hell,
With Simon Magus shal resort,
Of proud Priests a shameful sort,
The self same day there shal be seen.
Many a cruel careful Queen,
Queen Semiramis King Ninus wife,
A tyger full of sturt and strife,
Together with Queen Jezabel,
Which was covetous and cruel,
The false deceitful Daliel,
With cruel Queen Clytemnestra,
The which did murther in the night,
Agamemnon both wise and wight,
The which was her sovereign Lord,
As Greek Storyes do record.
With cruel Queens many one,
Which longsome were for to expone,
Ye wanton Ladies & burgels wives,
That now for sindill tailes strives
Flapping the filth amongst your feet,
Raising the dust into the street,
That day for all your pumpe and pride,
Your tails shal not your hips hide:
These vanities ye shal repent,
Unless that ye be penitent,
With Pythonissa I hear tell,
Which raised the spirit of Samuel.
That day with her there shal resort,
Of rank witches a horrowful sort

ght from all parts many a myle,
Savoy Athole and Argyle,
from the Rhynds of Galloway,
h a woful wall away.
e brethren of Religion;
time leave your abusion.
ich which ye have the world abused.
ye that day shal be refused,
speak to you all in general,
to one Order special,
at day all creatures shal ken,
ye were Saints or worldly men;
if ye took the Chapelrie,
at ye might live more pleasantly,
get good large portion,
for a godly devotion,
at day your fained sanctituds,
al not be known by your hoods;
our superstitious ceremonies,
rticipate with idolatries,
nd cutted shoes nor clipped head.
hat day shal stand you in no stead:
or cowles black gray nor begard,
shal that day get no reward,
our polit painted flatterie.
our dissimulat hypocrisie,
hat day they shal be clearly known.
hen they shal reap as they have sown:
herefore in time be penitent,
else that day ye shal be shent,
pray you heartily as I may,
remember on that dreadful day.
e Abbots Priors or Priorels,
onsider what ye do confess:
now how that your promotion
as nothing for devotion,
ut to obtain the Abbacie,
e made your vow of Chastitie,
f poverty and obedience:
herefore remord your conscience,

How these three vowes been observed,
And what reward hath been deserved:
Wherefore repent while ye have space,
Since God is liberal of his grace.
C. Father, said I, declare to me,
Where shal our Prelats ordered be,
Which now are in the world living?
With whom shal come that spiritual band?
E. Said he, as Saint Bernard describes,
Except that they amend their lives,
And leave their wanton vicious warks,
Not with the Prophets nor Patriarks,
Nor with the Martyrs and Confessours
The which to Christ true Preachours,
Their predecessours Peter and Paul
That day will them misknow at all:
So shal they not, I say for me,
With the Apostles ordered be:
I trust they will dwel on the border
Of hell where there shal be no order
Endlong the flood of Phlegeton,
Or on the brayes of Acheron:
Crying on Charon I conclude.
To ferrie them over that furious flood,
To eternal confusion,
Except they leave their ambition,
I trust these Prelats more and less,
Shal make clear count of their riches,
That dreadful day with hearts ful sore,
And what service they did therefore.
The princely pomp or apparel
Of Pope, Bishop or Cardinal,
Their royal rents and dignitie,
That day shal not rewarded be.
There shal no tatles as I hear say
Of Bishops be born up that day,
Come they not with their conscience clean,
On them great sorrow shalbe seen,
Except that they their lives amend
In time, and so I make an end.

The manner how Christ shal give his Sentence

When all these Congregations
Are brought out of all Nations,
Which shal be without proces,
Though I have made so long progres,
For in the twinkling of an eye
All mankind shal presented be,
Before that King's excellence,
Then shortly shal he give sentence:
First, saying to that blessed band,
Which ordred be at his right hand.
Come with my Fathers benediction,
And receive your possession,
Which was for you prordinate
Before the world was first creat:
When I was hungry ye me fed:
When I was naked ye me cled:
At times ye gave me harberie,
And gave me drink when I was dry,
And visit me with minds meek,
When I was prisoner and sick:
In all such tribulation,
Ye gave me consolation.
Then shal they say: O potent King,
When saw we thee desire such thing,
We never saw thine Excellence;
Succoured to such indigence.
Yet shall he say, I you assure,
When ever ye did receive the poor,
And for my sake made them supplie,
That gift double unto me ye gave to me:
Therefore shal now begin your glorie,
Which shall endure for evermore,
Then shal he looke on his left hand,
And say unto the bailful band,
Pas with my malediction,
In eternal affliction,
In company with fiends fel,
In the flaming fire of hell.

When I stood naked at your gate,
Hungry and thirsty cold and wet,
Right feeble sik and like to die.
I never got of you supplie.
And when I lay in prison strong,
Of you I might have layen full long:
Without your consolation,
Or any supportation,
Trembling for dread then shal they say,
With many hideous harm-say,
Alace, good Lord when saw we thee,
Subject to such necessitie:
When saw we thee come to our door,
Hungry and thirsty naked and poor
When saw we thee in prison ly,
Or thy refused harbery,
Then shal that most precelent King,
To these wretches make answering,
That time when ye refus'd the poore,
Which needful cryed at your door,
And of our superfluity,
For my sake made them no supply,
Refusing them, ye me refus'd,
With wretchednesse so ye were abused.
Therefore ye shal have to your hyre.
The everlasting burning fire.
Without grace peace, or comforting,
Then shal they cry ful sore weeping.
That we were made alace good Lord:
Alace, is there no misericord.
But this withoutten hope of grace.
Tyne presence of that pleasant face.
Alace, for us it had been good,
We had been smored in our cod.
Then with a reare the earth shal ride
And swallow them both man and wife,
Then shal these creatures be forlorn,
Wary the hour that they were born.
With many a hideous cry and yel.
From time they fel the flames fell,

...n their tender bodies bite,
...ble torments shal be infinite,
...e earth shal close, and from their sight
...l taken be all kind of light.
...ere shal be howling and weeping
...thoutten hope of comforting,
...that inestimable pane,
...rnally they shal remain,
...rning the furious flames red,
...er dying but never dead;
...hat the smal minot of an hour,
...o them shal be so great dolour,
...ey shal think they have done remain;
...thousand years into that pain,
...ince, I trimble to heare tell,
...hat terrible tormenting of hell:
...hat painful pit for to de plore,
...hich must endure for ever more,
...Then shal these most glorified creatures,
...ith mirth and infinit pleasures,
...nvoyed with joy angelical,
...ais to the heavens imperial,
...ith Christ Jesus our soveraign King,
...n glore everlastingly to reign:
...f man which passeth the ingine,
...The thousand part for to de fine,
...Manerly to the least pleasure
...Prordinat for one creature.
...Then shall a fire, as Clerks fain,
...ake all the hills and valleys plain,
...l earth up to the heavens Empire,
...All shal renew'd be by that fire.
...Purging all things materiall
...Under the heavens imperial
...Both earth and water, fire and air,
...Shal be more perfect made and fair;
...The which before had mixed been,
...Shal then be purified and made clean
...The earth like crystal shal be clear,
...And every Planet in his spheer.

Then

Shal reſt without en more moving,
Both ſtarry heaven and cryſtallin.
The firſt and higheſt heavens moveable,
Shall ſtand but turning, firm and ſtable,
The Sun into the Orient
Shall ſtand and in the Occident
Neſt hal the Moon, and be more clear
Then now is Phebus in his ſphear:
And eke the Lantern of the heaven,
Shal give more light by degrees ſeven,
Then it gave ſince the world began:
The heavens renewed ſhal be then.
Right ſo the earth with ſuch debile,
Compared to the heavenly Paradiſe:
So heaven and earth ſhal be all one,
As meaneth the Apoſtle John,
The great ſea ſhal no more appear,
But like a cryſtal pure and clear,
Paſſing imagination
Of man to make narration,
Of glore, which God hath done prepare
To every one which commeth there:
The which with ears, nor yet with een
Of man may not be heard nor ſeen:
With heart it is unthinkable,
And with tongue unpronounceable:
Whoſe pleaſure ſhal be ſo perfite,
Paſſing in God ſo great delite.
The ſpace now of a thouſand year
That time ſhal not an hour appear;
Which cannot comprehended be,
Till the that pleaſant ſight ſhal ſee.
When Paul was raviſhed in the ſpirit
To the third heaven of glore repleat:
He ſayes, the ſecrets which he ſaw
They were not lawful for to ſhaw
To no man on the earth livand:
Wherefore preals not to underſtand,
Albeit thereto thou haſt deſire,

The more men look on Phebus bright,
The more feeble shal be their sight,
Right so let no man let his cure
To seek the high divine nature:
The more men study, I suppose,
Shal be the more from their purpose.
To know, whereto should men intend,
Which Angels cannot comprehend:
But after this great Judgement,
All things to us shal be patent.
Let us with Paul our minds address,
To being full of heavenliness,
Full humbly he teacheth us
Not for to be too curious;
Albeit men be of great ingine,
To seek the high secrets divine,
Whose judgements are unsearchable,
His wayes strange and investigable:
That is to say, past out finding:
Of whom no man can find ending:
It sufficeth us for to implore,
Christ God to bring us to his glore.

Of certain Pleasures of the glorified Bodies.

Since there is none in earth may comprehend
The heavenly glore and wisdom infinit,
Therefore, my Son, I pray thee not pretend
To seek that matter of delite,
Which passeth natural reasons to endite:
Not therefore that he the world create,
But for them which are predestinate.

Men shal be made immortal,
Never to die again:
And so reristital,
That fire nor sword may do to them no pain;
Nor heat nor cold, nor frost, nor wind, nor rain.
Such things, were may do to them no dear:
Like creatures right so shal they be as clear.

As

As flamming Phebus in his mansion.
Considering then if there shal be great light,
When every one into his Region
Shal shine like to the Sun and be as bright:
Let us with Paul desire to see that light,
To be dissolv'd: Paul had a great desire,
With Christ to be into the heavens Empire.

And moreover as Clerks can describe,
These marvelous lights they been into parable,
Amongst the rest in all their senses five,
They shal have sensual pleasures delectable:
The heavenly sound which shall be inenarrable,
Into their ears continually shal ring,
And eke the sight of Christ Jesus our King.

Into this triumphant Throne Imperial,
With his mother the Virgin Queen of Queens,
There shal be seen the Court celestial,
Apostles, Martyrs Confessours and Virgins,
Brighter then Phebus in his sphear that shines
The Patriarks and Prophets venerable.
There shal be seen in glory inestimable.

And with their spiritual eyes shal be seen,
That sight which is most superexcellent,
God as he is and ever more hath been:
Continually that sight contemplant.
Augustin says He rather take on hand
To be in hell he seeing the essence
Of God then be in heaven without hi[s]

Who seeing God in his Divinitie, [illegible]
He seeth in him all other pleasant th[ings]
The which with tongue cannot pron[ounce]
What pleasure been to see the Ju[stice]
The greatest pain the damned fo[lk]
And to the Devils most punitian[ce]
Yet is of God to lack fruition.

And moreover they shal feel such lust,
Surmounting far the flowre of earthly flow[er]
And in their mouth a taste as I hear tell,
Of sweet and supernatural sapours:

…y they shal see the heavenly bright colours,
…ining amongst these creatures divine,
…ich to describe transcendeth mans ingine.

…nd eke they shal have such agility,
…n one instant to pass for their pleasure,
…ten thousand myles in twinckling of an eye;
…o that their joy shal be without measure
They shal rejoyce to see the great dolour
…f damned folk in hell, and their torment,
…ecause it is of God the just judgement.

Subtilitie they shal have marvelous,
…supposing that there were a wall of brass,
…glorious bodie may right hastily
…ut though the wall without impediment pass
…ch like as doth the Sun beams out through the
…s Christ to his Wisicyles did appear, (glass
…ll entrels close, and none of them did stear,

Albeit in heaven though every creature
…ave not alike felicity and glore;
…t every one shal have so great pleasure,
…nd so content, that they desire no more:
…o have more joy they shal no more implore;
…ut they shal all be sattisfied and content,
…ike to this rude example subsequent.

Take a corwart; a pint-stone, and a quart,
…gallon pitcher, a punsion and a tun:
…f wine, or palme, give every one his part,
…nd fill them full till they be over-run:
…he little corwat, in comparison,
…ould be so ful that it shal hold no more
…f such measures, though they were twenty score.

…nto the tun, or in the punsion,
…n that these vessels in one quantity
…ay hold no more, except they over-run,
…et have they not alike in quantity:
…o by thus rude example thou mayst see,
…hough every one be not alike in glore,
…e sattisfied, in that they desire no more.

Though

Though presently by Gods purveyance,
Both beasts and fowles, and fishes in the sea,
Are necessary for mans sustenance:
With corns, herbs, flowers, and fruitful trees,
Then shal there be no commodity:
The earth shal bear no plant, nor beast bruted,
But as the heaven shal be bright like crystal.

Suppose some be on earth walking here below,
Or high above, where ever they please to go,
Of God they have ay clear fruition,
Both East and west up down, or to and fro:
Clerks have declared pleasures many moe
Which doth transcend all mortal mens ingin,
The thousand part of those pleasures divine.

Into the heaven they shall perfectly know
Their tender friends, their father & their moth
Their predecessours whom they never saw:
Their spouses, children, their sister and their b
And every one shal have such love to other, (
Of others glore and joy they shal rejoyce,
As of their own, as Clerks do suppose.

Then shal be seen that bright Jerusalem,
Which John saw in his Revelation:
Whe mortal men alace are sore to blame,
That will not have consideration,
And a continual contemplation,
With hot desire to come into that glore,
Which pleasure shal endure for evermore.

O Lord our God, and King Omnipotent,
Which knew ere thou the heavens e
Who would to thee be disobedient,
And so deserve for to be reprobat:
Thou knowest the number of predestinat,
Whom thou didst call and hast them justified,
And shal in heaven with thee be glorified.

Grant us to be, Lord, of that chosen sort,
Which of thy mercy superexcellent
Shall [illegible] Scripture hath repair,

...ch the blood of that holy Innocent,
...ist, which made himself obedient
...nto the death, and sterved on the rood,
...et us, O Lord, be purged with that blood.

All creatures that ever God created.
...s writeth Paul, they wish to see that day:
...hen the children of God predestinated,
...hall do appear in their new fresh array;
...hen corruption shall be cleang'd all away,
...nd chang'd shall be their mortal qualities,
...n the great glorey of immortality.

And moreover all things corporal,
...nder the concave of the heavens Empire,
...hat now to labour subject are and thrall:
...un Mon and stars, earth, water, air and fire,
...n manner they have an hot desire,
...efshing that day, that they may be at rest,
...s Erasmus expoundeth manifest.

We see the great Globe of the Firmament
...ontinually in moving marbelous:
...he seven Planets contrary their intent,
...n rest about with course contrarious.
...he wind and sea with storms furious,
...he troubled air, with frost, snow and rain,
...ntil that day, they travel ay in pain.

And all the Angels of the orders nine,
...oding compassion on our miseries,
...ray with afore that day, and to that time,
...o see us fred from our infirmities,
...nd cleansed from these great calamities
...nd troublous life which never shall have end
...ntil that day, I make it to thee kend.

An Exhortation given by Father Experience unto his son the Coutour.

My Son, now mark well in thy memorie,
Of this false world the troubles transitorie,
Whose

Whose dreadful dayes do now draw near and
Then call on God to be thine adiutory.
And every day, my sone, memento mori:
And wotst not when or where that thou shalt
Here to remain I pray thee not pretend,
And since thou knowst the time is very short,
In Christs blood set all thy whole comfort.

Be not so much left in temporal things,
Since thou perceiv'st Pope Emperor nor King
Into the earth have no place permament:
Thou seest the death the dolefuly down things,
And reaves them from there rents riches & ring
Therefore on Christ confirm thy whole intent,
And of thy calling be right well content:
Then God that feedeth the fouls of the air,
All needful things he shal for thee prepare.

Consider in thy contemplation,
Ay since the worldes first creation
Mankind hath suffered this misery mortal:
Ay tormented with tribulation:
With dolor dread and desolation:
Gentles, and chosen people of Israel,
To this unhap, are all subject and thral,
Which misery no doubt shall ever endure,
Till the last day, my Son therefore be sure.

That day as I have made narration
Shal be the day of consolation,
To all the children of the golden number,
There enoed shal be there desolation.
And eke I make the supplication,
In earthly matters take the no more cumber,
Dread not die for death is but a slumber.
Live a just life and with a joyous heart.
And of thy gods take pleasantly thy part

Of our talking now let us make an end
Behold how Phebus downward doth descend.
Toward his place in the Occident.

Dan

Cynthea, I se the doth pretend,
her watry region to ascend.
visage pals unto the Orient,
dew now donks the roses redolent,
marygolds that all day were rejoyced,
Phebus heat, now craftily are cloied,

bitiful birds are bowing to there tries
ceasses from their heavenly harmonys.
corncraik in the craft I hear her cry:
back, the howlet feble of their eyes.
their passtime now in the ebening flés.
nightingale with mirthful melodie,
natural notes do pierce up through the sky,
Cynthia, making her observance,
which on the night doth take her daliance.

I se Pole Arrick in the North appear,
and Venus rising with her beams clear:
Wherefore, my son, I hold it time to go.
Would God, said I, you did remain all year,
that I might of your heavenly lessons lear:
Your departing I am very wo.
Take patience, said he, it must be so:
Perchance I shall return with diligence.
Thus I departed from Experience,

can sped me home with heart sighing full sore.
and entred in my quiet Oratore:
I took paper, and there began to write
This misery as you have heard before.
All gentle Readers heartily I implore,
For to excuse my rude rude endite;
Though Pharisees would have at me dispite,
which would not that their craftiness were kend
Let God be judge, and so I make an end,

Finis quod Lindsay.

THE

THE TESTAMENT,

And Complaint of our Soveraign Lord King James the fifth his Papingo, lying sore wounded, and may not die, till every man have heard what she sayes.

Wherefore, gentle Reader, haste you that she may be put out of pain.

Compyled by Sir DAVID LINDSAY of the Mount, Knight alias, Lyon King of Arms.

Livor post fata quiescit.

THE PROLOGUE.

ALthough I had ingine Angelical,
With sapience more then Solomonical,
I wot not what matter put in memory,
The Poets old in style heroical,
In brief and subtil termis Rhetorical,
Of every matter, Tragedy and Story,
So aptitly to their high land and glory,
Have done invite whose supream sapience
Transcendeth far the dull intelligence,
Of Poets now into our vulgar tongue.
For whyle the bell of Rhetorick bein rung
By Chaucer, Gower, Ligat laureat,
Who dare presume these Poets to impung,
Whose sweet sentence through Albion bein sung?
Or who can now the works counterfait
Of Kennedie, with termis aureat;
Of wise Dumbar, whose language had at large,
As may be seen into his Golden Targe?
Quintin, Mercer, Roul, Henderson, Hay & Holland
Though they be dead, their lives are livand:
Which to rehearse, makes Readers to rejoyce.
Alace, for one that lamp was in this land,
Of Eloquence the flowing palmy strand:
And in our English Rhetorick the rose,
As of rubies the carbuncle is chose.

Ane

As Phebus doth Cynthia preel,
So Gawen Dowglas Bishop of Dunkel

Had when he was into this Land alive,
Above vulgar Poets prerogative,
Both in practick speculation;
I say no more: good Readers may describe
His worthy works, in number mo then five:
And specially the true translation
Of Virgil, which been consolation
To unning men: to know his great ingine,
As well in natural science, as divine.

And in the Court been present in these dayes,
That ballads, writers, lustily and sayes,
Which to our Prince dayly they do present:
Who can say more then Sir James Inglish sayes
In ballads, farsee, and in pleasant playes:
But Culross hath his pen made impotent:
Kid in cunning and practick right prudent:
And Stewart who desires a stately style,
Full ornat works daily doth compyle.

Stewart of Lorn will carp most curiously,
Galbraith Kinloch when they list them apply,
Into that Art are craftie of ingine:
But now of late is start up hastily
A cunning Clerk, which writeth craftily,
A plaint of Poets, called Ballentine,
Whose ornat writs, my wits cannot define:
Get he into the Court authority,
He will preel Quintine and Kennedy.

So though I had ingine, as I have none,
I know not what to write, by sweet St John:
For why: in all the earth, of Eloquence
Is nothing left but barren stock and stone,
The polite tearms are pulled every one,
By these surnamed Poets of prudence;
And since I find none other true sentence,
I shal declare ere I depart you fro,
The complaint of a wounded Papingo

Wherfore

Wherefore because my matter is but rude,
Of sentence and of Rhetorick denude;
To rurall folk my writing is directed,
Far fleemed from the sight of men of gude:
For cunning men I know will scon conclude
It nothing vowes, but for to be dejected:
And when I hear my matter is detected,
Then shal I swear, I made it but in mowes,
To landwart Lasses that milk the Kine & Ew

The complaint the Papingo.

WHo climbs to hy perforce his fet must
Erpteam I shal thee by experience.
If that thou please to hear a pitteous tale.
How a fair Bird by fatall violence,
Devoured was and might not make defence
Contrare the death, so failed natural strength
Us after I shal show you at more length.

A Papingo right pleasant and perfite,
Presented was to our most noble King,
Of whom his Grace a long time had delite,
More fair in form, I wot sicw never on wing:
This proper Bird he gave in governing
To me, which was his simple servitare,
To which I did my diligence and cure,

To learn her Language artificial
To play plat fot, and whissel fot before:
But of her inclination nat ural,
She counterfeit all Fowls less, and more:
Of her courage she would without my sore,
Sing like the Merle, and crow like the Cock,
Pew like the Gled, & chant like the Lavrock.

Bark like a Dog, and kobble like a Ka.
Bleat like an Hog, and buller like a Bull.
Gail like a Gouk, and weep when she was wy
Climb on a cord and laugh and play the fool,
She might have been a minstrel against Yool.
This blessed Bird was to me so pleasant
Where ever I fure I bare her on mine hand.

So befel upon a mirthful morrow,
Into my Earth I past me to repose.
This bird and I as we were wont before row,
Amongst the flowers fresh fragrant and fermose:
My vital spirits deuly did resoice,
When Phebus rose and rave the clouds sable,
Through brightnesse of his beams amiable.

Without vapour was wel purificat,
The temperat air soft sober, and serin:
The earth by nature so edificat,
With wholsome herbs, blew white, red, & green,
Which elevat my spirit from the spleen,
That day Saturn and Mars durst not appear,
For Eloe from the Cave he durst not stear,

That day perforce behoved to be fair,
By influence and course celestial,
No Planet preasst for to perturb the air;
For Mercurie by moving natural,
Exalted was into the throne triumphal,
Of his mansion into the fifteen gree.
In his own soveraign sign of Virginie.

That day did Phebus pleasantly depart,
From Gemini, and entred into Cancer,
That day Cupido did extend his dart,
Venus that day conjoyned with Jupiter,
That day Neptunus bid him like a shar:
That day dame Nature with great business,
Furthered Hora to shew her craftiness.

And retrograde was Mars in Capricorne,
And Cynthia in Sagitare assealed
That day dame Ceres goddess of the Corn,
Full joyfully I hn upon land she pleased
The bad respect of Saturn was appeased
That day by Juno of Jupiter the joy
Perturbing spirits causing to hold coy.

The sound of birds surmounting all the shyes,
With melodie of notes musical:
The balmie drops of dew Titan up dryes:

Hanging

Hanging upon the tender twists final,
The heavenly hew and sound angelical,
Such perfect pleasures printed in mine heart,
That with great pain from them I might

So still among those herbs amiable,
I did remain a space for my pastance.
But worldly pleasure is so variable,
Mired with sorrow dread, and inconstance,
That thereunto is no comparison:
So might I say, my short solace, alace,
Was driven in dolour in a little space.

For in that earth among these fragrant
Walking alone none but my Bird and I:
Unto the time, that I had said mine houres,
This Bird I set upon a branch me by;
But she began to speak right speedily,
And in that tree did so highly ascend,
That by no way I might her apprehend.

Sweet Bird, said I, beware, mount not too
Return in time, perchance thy feet may fail
Thou art right fat, and not well used to flee;
The greedy Glad, I dread the thee assailyis,
I will, said the Vailyie quod Vailyie,
It is my kind to climb up to the hight;
Of feather and bone, I wot well I am wight

So on the highest little tender twist,
With wings displayed, she sat wantonly:
But Boreas blew blasts ere ever he wist,
Which brake the branch and blew her sudden
Down to the ground with many a careful cry
Upon a stob she lighted on her breast,
The blood rushe out, and she cry'd for a Priest.

God wot, if then mine heart was woe begone
To see that fowl slighter among the flowres,
With sighs and great mourning gan to make her
How coming are, said she, the fatal hours,
Of bitter death. now must I these the shows
O dame Nature, I pray thee of thy grace,
Lend me leasure to speak a little space.

to complain my fate unfortunate,
to bewail my grefe are I depart,
of all comfort I am desolate,
, except the death here with his dart,
sorrowful shear, ready to pierce mine heart:
with that word the took a passion,
sadly fell, and swapped into sown.

with sory heart pierced with compassion,
salt tears distilling from mine eie,
hear that birds lamentation,
approach under an haw-thorn green,
were I might hear and see, and not be seen:
when this bird had sownded twise or thrise,
began to speak, saying on this wise:

false Fortune, why hast thou me beguil'de
day at morn who knew this careful case,
hope, through thee my reason was exil'd
ing such trust into thy stained face:
tober I was brought to the Court-place!
I in forest flown amongst my feers,
ght full well have lived many years.

dent counsel alacer I did refuse,
inst reason using mine appetit:
tion did so mine heart ab se,
Eolus at me had great despite:
of me have matter to endite.
ch clam so high and so me therefore,
doubting that the death should me deuore,

day at morn my form and feathers fair,
the proud peacock was preening:
now a caitive carion full of care
ing in blood down from my heart distilling,
in mine ears the veil of death is knelling.
said so false, and changeable felicity:
on thy pride, auarice and immunitie.

In thee I see nothing is permanent,
Of thy store solace, sorrow is the end:
Thy false infortunate gifts been to us lent.
This day full proud, the morne nothing to
Oh, ye that do pretend ay to ascend,
Thy fatal end have in remembrance,
And you defend for this unhappy chance.

Whether that I was striken in extasie,
Or through a strong imagination,
But it appeared in my fantasie,
I heard this dolent lamentation:
Thus pulled into desolation,
The thought this bird did bride in her mans
Her counsel to the King as you shal hear.

The first Epistle of the Papingo, dire
to King Iames the fifth.

PRepotent Prince peerless in pulchritude,
Glore, honour, laud, triumph and victory,
Be unto thine high excellent celsitude,
With martial deeds condign of memory,
Since Atropos consumed hath my glory,
And dolent death alace, must us depart,
I leave to thee my true unfained heart.

Together with this Cedul subsequent.
With most reverent recommendation.
I grant thy grace get many document,
By famous Fathers predication;
With many notable narration,
By pleasant Poets in style Heroical,
How thou should guide thy seat imperial.

Some do deplore there great calamities,
Of divers Realms the transmutation,
Some piteously do treat of tragedies,
All for thy Graces information:
So I intend but adulation,
Into my barren rustical indite,
Amongst the rest (Sir) something for to

[illegible] consyder this [illegible] [illegible]
[illegible] officers serving thy Soverayne
[illegible] gaynes them well, get at thy grace grace
[illegible] are unjust, degrades are of glory. (good
[illegible] cancellat out of thy memory:
Dividing them more pleasant in their place,
Believe right so God shal do with thy Grace.

Consider well thou be Officiar,
And a vassal to that King incomparable.
Learn thou to please that puissant Prince precelsy,
Thy rich reward shal be inestimable.
Exalted high in glore interminable:
Mete Archangels, vertuous Potestats,
Pleasantly placed amongst the Principats?

Of thy vertue Poets perpetually,
Shal make mention until the world be ended:
If thou exercse thine office prudently
In heaven and earth thy grace shal be commended
Wherefore effear that he be not offended,
Which hath exalted thee to such honour,
To his people to be a Governour.

And in the earth hath made such ordinance:
Under thy feet all things terrestrial,
Are subject to thy pleasure and pastance,
Both fowls and fishes, and beasts pastoral:
Men to thy service, and woman they are thral:
Hawking, hunting, arms and lawful armour,
Preordinate by God for thy pleasure.

Pasters of musick to recreat thy spirit,
With daunted voyce and pleasant instrument:
Thus mayest thou be of all pleasures compleat,
If in thine Office thou be diligent:
But be thou found slouthful and negligent,
Or injust in thine execution,
Thou shalt not fail divine punition.

Wherefore since thou hast such capacity,
To learn to play so pleasantly and sing,

[illegible] with [illegible] cross-bow, and cu[illegible]
Amongst the rest, Sir, learn to be a King:
Apply on that craft thy pregnant fresh engine.
Granted to thee by influence divine.

And since the dignitie of a King,
Is for to rule of people governance,
Addres thee first, above all other thing,
To put thy body to such ordinance,
That thy vertue thine honour may advance:
For how should Princes govern their Regions
That cannot duely guide their own persons:

And if thy Grace would leave right pleasa[illegible]
Call thy Counsel, and cast on them thy cure:
Their just decrees defend and fortifie:
Without good counsel may no Prince long en[illegible]
Work with counsel, then shal thy work be [illegible]
Choose thy counsel of the most sapient,
Without regard to blood, riches or rent.

Amongst all other pastime and pleasure,
Now in thine adolescent years young,
Wouldst thou each day study but half an hour,
The regiment of Princely governing,
To thy people it were a pleasant thing.
There might thou find thine own vocation,
How thou shouldst use the sceptre, sword & crow[illegible]

The Chronicles to know I thee exhort,
Which may be mirrour to thy Majestie:
There shalt thou find both good and evil report,
Of every Prince after his quality:
Though they be dead, yet their works shal not die
Trust well thou wilt be stiled in that Story,
As thou deservedst be put in memorie.

Request that Roy which was rent on the R[illegible]
Thee to defend from deeds of defame,
That no Poet report of thee but good:

F[illegible]

Princes pays tribute but a gift dreamt:
first Fergus bare a Diadem.
art the last King of Scotcats and true,
all are dead, and nane but thou alive.

whole number fifty and five were slain,
most part of their own misgovernance.
Therefore I thee beseech, my Soveraign,
mber of their lives the circumstance;
when thou knowst the cause of their mis-
hertune then exalt thy self on hie. (chance;
ding in God t'escape that destinie.

Treat each true Baron as he were thy brother,
such must at need, thee and thy Realm defend
then suddenly one doth oppress another,
Justice mixt with mercy them amend.
thou their hearts, thou hast enough to spend
by the contrare, thou art but King of bone,
from time that their hearts are from thee gone.

I have no leasure for to write at length,
whole intent unto thine Excellence:
creased so I am in wit and strength,
mortal wound doth me such violence:
ple of me may have experience:
cause, alace, I was uncounsellable;
thus must I die a captive miserable.

The second Epistle of the Papingo, directed to her brethren of Court.

Brethren of Court, with mind prejudial,
To the great God heartily I commend you;
grant my fall in your memorial,
mother with this redul that I send you:
peals over high, I pray you, not prete
vain assense of Court who will consider,
sits most hie, shal find his seat most slidder,

ye that now go lanching up the ladder,
heed in time fastning your fingers fast,
climbs most hie most dint pary of the wea-
least defence against the bitter blast (ther,

Of false fortune, which never taketh rest:
But now reproued daily for the same things,
Poor spyting Poyes, Emperours and Kings.

Though ye be mounted vp into the skyes,
And haue both King and Court in gouernance
Some were as high, which now right lowly lye
Complaining late the Courts variance:
The preterite time may be experience,
Which though vain hope of Court did climbe so hie
Them lacked wings when they thought best to flie.

Since each Court is vntrust and transitory,
Changing as oft as weather-cock in winde:
Making some glad, and other some right sory:
For most this day, the morn may go behinde,
Let not vain hope of Court your reason blinde
Trust wel some men will giue you lands as Lo
That would be glad to se you hang on cordes.

I durst declare the miserability
Of diuerse Courts, were not my time is shor
The dreadful change vain glore, and vilitie,
The painful pleasures, as Poets do report,
Sometime in hope, sometime in discomfort:
And how some men do spend their youth and
In Court, e ends into the Hospital. (hed

How some in Court are quiet Counsellers,
Without regard to Common-weal of Kings,
Casting their cure for to be Conquerers:
And when they were high raised in their reig
How change at Court from vnlefully down thr
And when they haue from their estate depos
How many of their fall been right reioyced.

And now fond fained foils and flatterers,
For small seruice obtain oft great rewards:
Panders, pike-thanks cushions, and clatterers,
Leaps up from lads, then lights among the lai
Blasphematours, beggars, and common barrets,
Sometime in Court haue maze authority,
Then behots Doctors of Diuinity.

Wh

...e in some Court bæn bairns of Beleil,
...of vitiumulat paintes flatterie;
...ding by intoxicat counsel,
...ces to whoredom and to harlottrie:
...do in Princes such basatrie,
...for me. such peart provocatours,
...uld punisht be above all krong treatours.

...what travel, trouble and calamity
...e bæn in Court within these hundreth yeares!
...at mortal changes and what miseries,
...at noblemen bæn brought upon their bæres!
...t well my friends, follow pou must pour fœrs
...es in Court bæn no tranquillity,
...not on it pour whole felicitie.

The Court changes oftimes with such outrage,
...t few or none may make to it resistance,
...spareth not the Prince moze then the page,
...will appeareth by experience.
...Dukes of Rothsay might make no defence,
...ich was pertaining Roy of this Region.
...dolefully devoured was in prison.

...what dread, what dolour had that noble King
...bert the third, when once he knew the cais
...his two sons the dolent departing,
...ince David dead, and James captive; alace,
...a true Scots men which was a careful cais.
...his may pe know, the Court is vartand,
...en blood royal the change may nat gainstand.

...he reigned in Court moze hie & triumphand
...Duke Murdoc while that his day endured
...he not then Protector of Scotland?
...t of the Court he was not well assured.
...changed so, his long service was smozed:
...and his fair son Walter but remead,
...smitted were, and put to dolefu dead.

King James the first, the patron of prudence,
...m of ingine, and pearl of policie,
...of Justice, and flow of eloquence,

Whose vertue doth transcend my fantasie,
For to describe: yet when he stood most hie,
By false exorbitant conspiration,
That prudent Prince was pitiously put down.

And James the second, Roy of great renow
Being in his super-excellent gloze,
Through rakelese shoting of a great cannon,
The dolent death, alace, did him depoze.
One thing hath been, of which I marvel most,
That fortune had at him such mortal feed,
Through fifty thousand to wail him by the h

Mine heart is pierced with pains for to p
Or for to write that Courts variance
Of James the third, when he had gobernance:
The dolour, dread, and desolation,
The change of Court, and conspiration:
And how that Cochran with his company,
That time in Court clamb so presumptuously

It had been good these barons had not been
By whom that noble Prince was so abused:
They grew as did the weeds amongst the co
That prudent Lords counsel was refused,
And held him quiet, as he had been inclused.
Alace, that Prince by their abusion,
Was finally brought to confusion.

They clamb so hie, and got such audience,
And with their Prince grew so familiar:
His german brethren might get no presence:
The Duke of Albanie and the Earl of Mar,
Like banisht men were holden at the bar:
Till in the king there grew such mortal fe
He deemed the Duke, and put the Earl to d

Thus Cochran with his native company,
Forc'd them to flee, but yet they wanted feath
Above the high Cedars of Lebanie.
They clamb so hie, till they lap over their le
On Lawder bridge then keeped were in prede

Strangl

...ngled to death, they get no other grace:
...ur King native, which was a careful case.

...o put in writ the fate unfortunat,
...mortal change, perturbeth mine engine;
...wit been weak, my fingers fatigat,
...pentis write the rancour and ruin,
...e civil war, the battel intestin,
...n that the son with banner braid displayed,
...inst his father in battel came arrayed.

...God that day the Prince had been comforted
...sapience of the preud Solomon,
...with the strength of Samson been supported,
...ich the bold port of the great Agamemnon:
...hat should I wishe remedy there is none:
...mon a King, with sceptre, sword & crown,
...night with death a deformed carion.

...Alas, where is that right renoubted Roy,
...at potent Prince, gentle James the feird:
...pray to Christ his soul for to convoy;
...greater Noble never reign on the eird.
...Atropus warp may be thy weird;
...he was mirrour of humility,
...ed-star and lamp of the ality.

...During his time so Justice did prevail,
...he savage Iles tremble for terrour:
...kdale, Ewisdale, Liddisdale and Annandale,
...ust not rebel, doubting his dints deur.
...of his Lords had such perfect labour;
...ng to shew that he afteard not one,
...through the Realm he would ride him alone.

...nd of his Count through Europe sprang the
...fame,
...triumphant turneys, justing & knightly game,
...all pastime according for a King.
...was the glore of princely governing:
...through the ardent love he had to France,
...ust England did move his ordinance,

Of Fowlden field the ruine to behold,
Of that most dolent day for to deplore,
I will for dread, lest dolour you dissolve:
Shew you that Prince in his triumphant glore
Destroyed was what needeth process more,
Not by the vertue of the English ordinance,
But by his own wilful misgovernance.

Alace, that day had he been counsellable,
He had obtained laud, glore and victorie,
Whose piteous process been so lamentable,
I dare not to put in memory.
I never read in Tragedy nor Storie,
At one journey so many Nobles slain,
For the defence and love of their Soveraign.

Now, brethren, mark into your remembrance
A mirrour of these mutabilities,
So may ye know the Courts inconstance;
When Princes are thus pulled from their ease,
After whose death what strange adversities,
What great misrule into this Region rang;
When our Prince yong could neither speak nor go.

During his tender youthe innocence (char
What slouth, what reat, what murther and
There was nought else but weaking mischan
Into that Court there reigned such variance,
Diverse Rulers made diverse ordinance,
Sometime our Queen reigned in authority,
Sometime the proud Duke of Albanie.

Sometime the Realm was ruled by Regen
Sometime Lieutenants leaders of the LAW,
Then reigned so many disobedients,
That few or none stood of another awe.
Oppression did so loud his bowgel blaw,
That none durst ride but into fear of war
John-upon-land that time did lose his Pare

Who was more high in honour elevat
Then was Margaret our high mighty Prin

ch power was to her appropriat,
f king and Realm that she was Governess,
e came a change within a short process
ese pearl precians, that lusty pleasant Queen,
ing time into that Court durst not be seen.

e Archbishop of Saint Andrews James, Beton
Chancellar and Primat in power Pastoral
amy next the king most in this Region:
e ladder shook, he lap, and got a fall:
thority, nor power spiritual,
ies, friendship might not that time prevail,
en Dame Curia began to stir her tail.

is high prudence avales him not a mite,
at time Court bare him at such mortal feed:
prisoner they kept him in despite,
sometime wist not where to hide his head;
t disguised like John the Real he yeed.
d not been hope-bare him such company,
d been strangled by melancholy.

hat cumber & care was in the Court of France
en King Francis was taken prisoner;
e Duke of Burbon amidst his ordinance,
at one stroke, right baitful brought to bier:
e Court of Rome that time ran all a rier,
en Pope Clement was put in prison strong,
e noble City put to confusion.

In England who had greater governance,
en their triumphant courtly Cardinall;
e common-weal, some sayes, he did advance,
equal Justice both to great and small;
ere was no Prelate unto him peregal,
glish-men sayes, had he reign'd longer space,
had deposed Saint Peter of his place.

is princely pomp, nor papal gravity,
Palace royal, rich and radious;
yet the flood of superfluity

Of his riches my travel ceaseth,
When once Dame Curia hes him obtaine
Awaited him not his prudence most profoun
The ledder brake, and he fell on the grou

Where been the doughty Earls of Dou
Which royally into this Region rang,
Forfault and slain? what needeth more p
The Earle of March was marthelled them
Dame Curia them dolefully down throng,
And now of late who clamb more hie,
Then did Archbald, sometime the Erle

Who with the Prince was more familia
Nor of his Grace had more authority?
Was he not great Marvell and Chancell
Yet when he stood upon his highest gre,
Trusting nothing but perpetuity,
Was suddenly deposed from his place,
Forfault and steemed, he got no other g

Wherefore trust not into authority,
My dear brethren, I pray you heartfully
Presume not in your vain prosperity,
Confirm your trust in God all utterly,
Syn serve your Prince with heart entire
And when you see the Court is at the best,
I counsel you then draw you to your rest.

Where is the high triumphant Court of
My Alexander, with his twelve prudent
My Julius, that right renowned Pope
Agamemnon most worthy in his weare
To show their fine my frayed heart affear
Some murthered were some poisoned, pi
Their careful courts dispersed dolefully.

Trust well there is no constant Court bu
Where Christ is King, whose time intern
And high triumphant glore that never
That quiet Court mirthful and immutabl

...ant variance stands ay firm and stable,
...mulance, slatterie, and false report,
...n that Court shal never get resort.

Trust well, my friends, this is no fained fare:
...who that is in the stream of dead,
...verity doubtless they should declare,
...out regard to favour or to feid.
...le ye have time, dear brethren make remean,
...ne for ever, of me ye get no more,
...erching God, to bring you to his glore.

...n Edinburgh, thou high triumphant town
...whole bounds right merrily I have been,
...true trades-men the rest of this Nation,
...t ready to receive Court, King and Queen:
...by Policy and Justice may be seen,
...re devotion, wisdom and honestie,
...reverence lost, it may be found in thee.

...ew fair Snadown with thy towres hie;
...e Chappel-Royal park and table round:
...ly, June and July would I dwell in thee.
...ere I a man might hear the birds sound,
...hich doth against thy Royal rock resound.
...ew Lithgow, whose Palace of pleasance,
...ght be a patern in Portugal or France.

Farewel Falkland, the fortress sure of Fife,
...y polite park under the Lowmond law,
...metime in thee I led a lusty life:
...h sellowy deer to see them rake and rate;
Court men to come to thee they stand great aw,
...aving thy burgh been of all boroughs hail,
...cause in thee they never got gowd aile.

The communing between the papingo, and her holy Executours

...e By perceiv'd the Papingo in pain,
...e lighted down, and fained him to greet:
...ter, said he, alace! who hath you slain?

I pray you, make prouision for your spritt:
Dispone your goods, and you confess compleat,
I have power, by your contrition,
Of all your mis to give you full remission.

I am, said she, a Channon regular,
And of my brethren Priour principal:
My white roquet, my clean life both declare,
The black is of the death memorial:
Wherefore I think all your goods natural,
Should be submitted whole unto my cure,
Ye know I am an holy creature.

The raven came rouping when he heard the
So did the gled with many a piteous pew,
And fatherly they counterfaited great care,
Sister, said they, your recklesness we rew:
Now best it is our counsel you ensew,
Since pretend to this promotion,
Religious men of great devotion.

I am black Monk, said the ratling raven;
So said the gled, I am an holy Frier,
And have power to bring you quick to heaven:
It is well known, my conscience been clear.
The black Bible pronounce I shal perquer.
So to your brethren you will give some good,
God wot, if ye had need of lives food.

The Papingo said: Father, by the Rood,
Albeit your laymen the Religious ben
Your conscience I suspect it be not good:
I did perceive when privily ye did pike
A chicken from an hen under a dyke.
I grant, said he, that hen she was my friend:
And I that chicken took but for my teind.

You know, the faith by us must be sufficind,
So by the Pope it is prezdinat,
That spiritual men should live upon their
Wat well, I wot you been predestinat,

your extreams to be so fortunate,
to such holy confessions;
therefore we make you exhortation.

since name Nature hath granted you such
leisure to make confession general. (grace
now forth your sin in time while you have space,
on of your gods make a memorial;
to thee shal make your feast funeral,
with great bliss bury we shal your bones,
ten trentals twenty trailie all at once.

The rubs shal rear, the men shal on them rew,
ney, Commemoratio animarum:
e shal make chickens peep, and gallings pew
hough the greese & hens shoud make a larum:
we shal serve secundum usum Sarum,
make you safe, we find S. Blaise to hough.
ying to you the careful cornough,

And we shal sing about your sepulture,
aint Mungoes matins, and the meekle Creed,
then devotely say, I you assure,
old placebo backward on the bed:
we shal wear for you the mourning weed.
though your spirit with pluto were possest,
devotely shal your dirigie be drest.

Father, said he, your facound words fair,
all fore I dread, be contrare to your deeds;
e wives of the villages cryes with care,
you they perceive ye mow on thy warr their meds
our false conseit both duck & make fore dreadest
marvel sothly that ye be not ashamed
e your default being so fore defamed.

I do abhor my pur perturbed spirit.
o make to you any confession;
hear men say you are an hypocrite
ished from the Temple of the Stellers
my gods in your pellession.

Ere

That will I not, so help me Dame Nature,
Nor of my corps, I will give you no cure.

But if I had the noble nightingal,
The gentle jay, the merle and turtle true,
Nine obsiquies and feasts funeral,
Under they would with notes of the new,
The pleasant pawn most angel-like in hew:
Would God I were with him this day confest,
And my devills dwelt by him adjest.

The mirthful madise, with the gay gold-spink,
The lusty lark, would God they were present,
Nine infortune forsoth they would fore think,
And comfort me that been so impotent.
The swift swallow in practick most prudent,
I knowthe would my bleeding stanch belive,
With her most vertuous stone restrigitive.

Count me the case under confession,
The gled said proudly to the Papingo,
And we shal swear by our profession,
Counsel to keep, and thow it to no moe,
Wile thee beseech, ere thou depart us fro,
Declare to us some causes reasonable,
Why we are holden so abominable.

By thy travel thou hast experience,
First being bred into the Orient.
Then by thy good service and diligence,
To princes made here in the Occident,
Thou knowst the vulgar peoples judgement,
Where thou translatedst the hot Meridional,
Then next the Pole the plage Septentrional.

So by thine high engine superlative,
Of all Countreys thou knowst the qualities:
Wherefore I thee conjure by God alive,
The verity declare withoutten lies,
What thou hast heard by lands or by seas
Of us Chirch-men, both good and evil reports
And how they judge, thow us, we thee exhort.

Father, said the Jcative creature,
not presume with such matter to melli
your eares, ye know, I have no cure:
meane them which with prudence doe excell;
may not pew, my paine hath been so fell:
perchance ye will not stand content,
with the vulgar peoples judgment.

But will the Death a little withdraw his dart,
that lyeth in my memorial,
declare with true unfained heart.
first I say to you in generall,
common people sayeth, ye be all
merat from your holy primitives,
in stiles the proces of your lives.

Of your peerlesse prudent predecessours,
beginning, I grant was very good:
stles Martyrs, Virgins, and Confessours,
found of their excellent sanctitude,
heard over all the world, by land & flood,
ting the faith by predication,
Christ had made to them narration.

To fortifie the faith they took no feare
nor Princes, preaching with full prudence:
loious death they doubted not dear,
verity declaring fervently:
martyrdome they suffered patiently,
took no cure of lands, riches nor rent:
me and death were both equivalent.
how their works at length were great wonders
le miracles they were so manifest. (der,
name of Christ they cured many hun-
ng the dead, purging the pollest
perverse spirits which had been oppressit:
crooked ran, the blind men got their een,
deaf men heard, & lepers were made clean,
Prelats spoused were with poverty,

Into

Into those days when they flourisht with fame
And with her general Lady Chastity,
And Dame Devotion notable of name,
Humble they were, simple, and ful of shame,
Thus Chastity and Dame Devotion,
Were principal cause of their promotion.

Thus they continued in this life divine,
Ay till there reigned in Romes great City,
A potent Prince was named Constantin,
Perceived the Church had spoused Poverty,
With good intent, and moved with pity,
Cause of divorce he put between them two,
And parted them withoutten words mo.

Then shortly with a great solemnity,
Withoutten any dispensation,
The Church he spoused with Dame Property,
Which hastily by proclamation,
To Poverty caus'd make narration,
Under the pain of piercing of her een,
That with the Church she never should be seen.

Saint Sylvester that time reign'd Pope in Ro
Which first consented to the marriage
Of Property, of which began the bloom:
Taking the cure on her with hie courage,
Devotion drew her on an Hermitage,
When she considered Lady Property
So high exalted into dignity.

O Sylvester! where was thy discretion,
Which Peter did renounce, thou didst receive.
Andrew and John they did leave their posse
Their ships and nets, their lines, & all the
Of temporal substance nothing would they
Contrarious to their contemplation,
But soberly their sustentation.

John the Baptist went to the wilderness,
Lazarus, Martha, and Marie Magdalen,

[illegible] heritage and goods both mens and [illegible]:
[illegible] Saint Paul the[illegible] Property prospering,
[illegible] town to town he ran [illegible] wind and rain
[illegible] his feet teaching the [illegible] of Christ,
[illegible] under whos subjection to riches.

He gave him: I hear nothing but good,
[illegible] health, and thy matter advance.
The Papingo said: Father, by the Rood,
I were too long to hear the circumstance,
How Prosperity with her new alliance,
Is great with child, as true men to me told,
And two daughters goodly to behold.

The eldest daughter named was Riches,
The second sister Sensuality,
Which did increase within a short process,
Pleasant to the Spirituality,
Great substance and excellent beauty,
These Ladies two grew so within few years,
That in the world was none might be their peers.

This royal Riches and Lady Sensual,
In that time saith they took whole power
The most part of the Spiritual: (nance
Then they again with humble observance,
Meekly their wits they did advance,
To be lovers their Lady for to please:
Not if then their hearts were right at ease,

Some they forgot to study pray and preach:
They grew so subject to Dame Sensual.
They thought but pain poor people for to teach
Then they decreed it into their counsal,
That would no more to marriage be thral,
Having surely to observe Chastity;
But all beguiled, said Sensuality.

Apparantly they did expel their wives,
That they might live at large without thirlage,
Freely to lead their lusty lives,

Thinking

Thinking mon thou that born ill marriage.
For new faces pleasure ye new courage.
Thus Chastity they turn into vetyce,
Wanting of wives been cause of appetite.

Dame Chastity did steal away for fear,
When once she did perceive their pollicie,
Dame Sensual a letter did proclaime,
And her exiled Italie and France.
In England could she get no ordinance.
Then to the King, and to the Court of Scotland
She turned her withoutten moze demand,

Trusting into that Court to get comfort,
She made per humble supplication:
Shortly they said, she should get no support,
But threatned her with blasphemation:
To Priests go make your protestation,
It is, said they, many a hundreth pear,
Since Chastity had any entrance here.

Eyed for travel, she to the Priests past,
And to the Rulers of Religion:
Of her presence shortly they were agast,
Saying: They thought it but abusion,
Her to receive, so with conclusion,
With one advise decreeted and gave doome,
They would receit no Rebel out of Rome.

Should we receive that Romans have reiu
And banisht England, Italie and France,
For your flattery: then were we wel abuse.
Pass hence, said they, & fast your wayes adv
Amongst the Nuns goe seek your ordinance
For we have made oath of fidelity,
To Dame Riches and Sensuality.

Then patiently she made progression,
Towards the Nuns with heart sighing ful s
They gave her presence with procession,
Receiving her with honour, laud and glory,

Purpo

... to pursue her enormyte:
... jewels came to Dame Property,
... riches, and to Sensuality.

... which sped them at the port right speedily,
... set a sledge proudly about that place:
... fair Nuns did yeeld them hastily,
... humble of that guilt they asked grace,
... gave their hands of perpetual peace:
... letting them, they cast up bayes wide,
... Chastity there no longer might bide.

... for refuge fast to the Friers she fled,
... said they would of Ladies take no cure.
... here is she now? then said the greedy gled,
... amongst you, said she, I you assure:
... that she be upon the Borrow-moor,
... saith Edinburgh, & that right many means,
... sit amongst the sisters of the Seans.

... here hath she found her mother Poverty,
... devotion her own sister carnal.
... here hath she found Faith Hope and Charity,
... mother with the vertuous Cardinal:
... here hath she found a Convent yet unthral,
... Dame Sensual, nay peth with Riches abused;
... saintly these Ladies are enclosed.

... the pyat said: I dread that they assailed,
... to tender them, as did the holy Nuns.
... not, said he for they are so artailed,
... purpose to defend them with their guns:
... to shoot, they have six great cannons,
... Temperance, constance and conscience,
... Charity, labour and abstinence.

... resist subtil Sensuality,
... ugly they are enarmed feet and hand:
... Abstinence and keeped poverty,
... scare riches and all her false serbands,
... have a Bombard brased up in bands,

To

Lo keep their post, in midst of their riots,
Which is called Domine, custodi nos,

Within whose shot there dare no enemies
Approach their place, for dread of dints
Both night and day they work as busie bees,
For their defence ready to stand in stour.
And have such watches on their utter tour,
That Dame Sensual with feirge dare not
Nor come within a shot of their artailly.

The pyat said: Whereto should they
For to resist sweet Sensuality,
Or Dame Riches, which Rulers are at
Are they more constant in their quality,
Then the Princes of Spirituality
Which pleasantly withoutten obstacle,
Have them received in their habitacles?

How long trust ye these Ladies shal
So solitare in such perfection?
The Papingo said: Brother in certain,
So long as they obey correction,
Chooling their Heads by election,
Unequal to Riches and to Poverty,
But as requireth their necessity.

O prudenet Prelats, where was your
That took in hand to observe Chastity
But austere life, labour, and abstinence?
Perceive ye not the great prosperity
Apparently to come of Property,
Ye know, great cheer, great ease, and idleness
To letchery was mother and mistress.

Thou rav'st unrocked, the raven said
So to reprove Riches and Property:
Abraham and Isaac were rich, and very
Jacob and Joseph had prosperity.
The Papingo said: that is of verity:
Riches I grant, is not to be refused,
Providing als that they be not abused.

Then layd the rauen a replication,
And said Thy reason is not worth a nitt.
I shal prode with protestation:
That no man take my mord into despite:
Thy, the temporal Princes bade the mite,
That in the Church such Pastors do prouide,
To govern souls, themselues that cannot gouide.

Long time after the Church took Property,
The Prelats lived in great perfection
Contrual to Riches or sensuality,
Under the holy spirits protection,
Properly chosen by election:
As Gregorie, Jerome Ambrose and Augustine,
Benedict, Benard, Clement, Clete, and Line:

Such patient prelats entred by the port,
Feeding the people by predication,
And nyk-lowpers do in the Church resort,
By symonie and supplication,
Princes by their presentation:
Thy souls that are the Lords sheep,
Is given to hungry rauenous wolues to keep.

So marvel is though we religious men,
Mistered be, and in our life confused,
Eating and drink none other craft we ken;
Our spiritual fathers have us so abused,
Against our will these traitours been intruded.
Such men have now Religious men in cures,
Unwedded Virgins in keeping of strong whores.

Princes, princes, where is your high prudence,
Dispession of your benefices:
To guardoning of your Courticians,
Some cause of these great enormities:
There is a sort waiting like hungry flies,
On spiritual cure, though they be nothing able:
Their greedy thirst been ay insatiable.

Princes, I pray you be no more abused,
Vertuous men saving so small regard;

Why

I whose master, or common deserture,
Should in the Church get any kind of cure.

Where I a man worthy to wear a Crown,
Ay when there walked any benefices:
I should cause call a Congregation,
The principal of all the prelacies,
Most cunning Clerks of Universities,
Most famous Fathers of Religion,
With their advice make disposition.

I should dispone all offices pastoral,
To doctors of divinity or jure:
And cause dame Vertue pull up all her sails,
When cunning men had in the Church most cure.
Cause Lords send their sons I you assure.
To seek science, and famous schools frequent,
Then them promove that were most sapient.

Great pleasure it were to hear a Bishoppe,
A dean, a Doctor of Divinity,
An Abbot which could well the convent teach,
A Parson flowing in Philosophie.
I fine my time to wish which would not be,
Were not the preaching of the begging Friers
Lost were the laity among the seculars.

As for their Preaching, said the Papingo,
I them excuse. for why? they been so thrall,
To Property, and her dign daughters two,
Dame Riches and fair Lady Sensuall,
They may not use no pastime spirituall:
And in their habits take such great delite,
They have refused Russet and Raploch white.

Taking to them Scarlet and Cremosie,
With menever, mertrick, grece & icharmie
Their low hearts exalted are so hie,
To see their papall pomp it is a pine,
More rich array is now with frinpies fine,
Upon the bairding of the Bishops Mul
Than ever had Peter or Paul against Yule.

their fair Ladies, their chains may not escape
[illegible] fountain, such lies in them hath fallen:
[illegible] match it were with licence of the Pope.
[illegible] each Prelat a wife had of his own. (known:
[illegible] for their bastards throughout the Countrey
[illegible] now be they well commen from the schools,
[illegible] fail to work as they were common bulls.
[illegible]m, said the gled, thou preachest all in vain.
[illegible]ecular folks have of your cure no cures,
[illegible]nt, said she, yet men will speak again
[illegible] ye have made an hundreth thousand hoors
[illegible] had not been, were not your lecherous
[illegible] I lie, heartily I me repent: (lures:
[illegible]ever a bird, I know, more penitent.
[illegible]en she her shrave with devote countenance,
[illegible]her false gled, which feined him a Frier:
[illegible] when she had fulfilled her pennance,
[illegible] subtilly at her he can enquire,
[illegible] you, said he, which of us brethren here,
[illegible] have of your natural goods the cures,
[illegible]ow none been more holy creatures.

[illegible]am content, said the por Papingo,
[illegible] you Frier gled, & corby Monk your brother
[illegible] cure of all my goods. and eke no mo,
[illegible]s at this time friendship I find no other.
[illegible]hal be to you true, as to our brother,
[illegible] they, and swore to fulfil her intent.
[illegible]nt, said she, I take an instrument.

[illegible]e ppat said: What shal mine office be?
[illegible]-man, said she, unto the other two.
[illegible]rauping raven said: Sweet sister, let see
[illegible] whole intent, for it is time to go.
greedy gled said: Brother, to not so.
[illegible]ll remain, and here hold up her head,
[illegible]ther depart from her till she be dead.

[illegible] Papingo thanked them tenderly,
[illegible]id, Since you have take on you the cure,
[illegible] part my natural goods equally,

What ever I had of grace of humane nature,
First to the Howlat indigent and puir,
Which on the day for shame dare not be seen
To her I leave my gay gaibert of green.

My plight depured eyes as chrystall clear,
Unto the Wrack ye shall them both present,
In Phebus presence which dare not appear,
Of naturall light he is so impotent.
My birsylot beck I leave with good intent,
Unto the gentle piteous Pelican,
To help to pierce her tender heart in twain.

I leave the Gouk which have no song but
My mullick with my voice Angelicall;
And to the Goose give ye, when I am gone,
Mine eloquence and tongue Rhetoricall:
And take and dry my bones great and small,
Then close them in a case of Ebur fine,
And them present unto the Phenix syne.

To burn with her wherr she her life renew
In Arabie ye shall her find but wer,
And shall her know by her most heavenly hew
Gold, Azure, Gowls, Purple and Syneper;
Her date is for to live five hundreth year,
Make to that Bird my commendation,
Also I make you supplication.

Syne of my Corps I have given you the cure
Ye speed you to the Court but tarrying,
And take mine heart of perfect portrature,
And it present unto the Soveraign King;
I know ye will it close into a Ring.
Commend me to his grace, I you exhort,
And of my passion make him true report:

Ye three my tripes shall have for your travel
With Liver & Lung to part equal among you
Praying Pluto the potent Prince of hell,
If ye failyie, that in his net he fang you:
Be to me true, though I nothing belong you,
For I suspect your conscience been too large.
Doubt not, said they, we take it with the charge.

...thern, said the pore Papingo.
...no more, I have no time to tarry:
...my spirit must from my body go.
...mend it to the queen of farie:
...ly into her court to tarrie.
...rnelle among the holts hore,
...he inclin'd her head, and spake no more,
...ged into her mortal passion,
...e double she gripped to the ground:
...e to long to make narration,
...ghs full sore, with many a stong & stound,
...e wound the blod did so abound,
...alle round was with her blod made red:
...t remead there is nothing but dead.
...by she had in manus tuas said,
...d was her natural sences flye:
...d full softly on her shoulders laid,
...ield the spirit with pains pungitive,
...hen began rudely to rug and rive,
...henous like, his empty throat to feed.
...ly brother (said the greedy Gled,)
...le she is hot, let part her even among us,
...thou one half, and reach to me the other:
...t right, I wot no wight dare wrong us.
...hat said, the fiend receive the other;
...make ye me step-dairn and I pour brothere
...me wrong (sir Gled) I shrew your heart,
...here said he, the puddings for thy part:
...n wot ye well mine heart was wonder fain
...behold that volent departing:
...gel feathers flying in the aire,
...the heart was left of her nothing:
...hat said, that pertains to the king,
...to his grace I purpose to present:
...(said the Gled) shalt fail of thine intent.
...Raven said, God nor I rare in a rope,
...get this to either king or Duke:
...hat said, plaint I not to the Pope,
...in a smiddie I be smord with smook.

With that the Dieu the piece caught in
And fled his way, the rest with all their
To chase the Dieu flew all out of my sight.

Now have ye heard the little tragedie,
The lang complaint, the testament & mitch
Of this poor Bird which did ascend so hie;
Beseeching you excuse mine ignorance,
And rude endite, which is not to advance.
And to the Quetr I give commandement,
Make no repair where Poets been present.

Because thou bern of Rhetorick so demute,
Be never seen near hand none other book
With King nor Queen, with Lord nor men
With coat unclean, claim Kinred to some
Steal in a nook, when they list on thee look,
For smell of smook men will abhorre to hear
Here I forswear thee, wherefore to lurk

The Dream of Sir David Lindsay of the
Knight, familiar servitor to our Soverai
Lord King James the fisth.

The Epistle to the Kings Grace.

RIght potent Prince of hie imperial blee,
Unto thy grace I trust it be well know
My service done unto thy Celsitude,
Which needeth not at length for to be sho
And though my youth-hood near be over bi
Exert'n in service of your Excellence.
Hope natty me heght a goodly recompence.
When thou was young, I bare thee in my
Ful tenderly till thou began to gange;
And in thy bed aft happed thee ful warm,
With Lute in hand, then sweetly to thee sang
Sometime in dancing merrely I flang,
And sometime playing fairies on the flure,
And sometime of mine office taking cure.

sometime like a fiend transfigurate,
sometime like a grisly ghost of gay,
sometime forms oft-times disfigurate,
sometime disguised ful pleasantly.
since thy birth, I have continually,
experised, and ay to thy pleasure,
sometimes Stewarad, capper, and carbour.
thy Purse-master and secret Thesaurer,
usher ay since thy nativitie.
of thy Camber chief Cubicular,
to this hour hath keeped my lawtie.
ay be to the blessed Trinity,
such a wretched wight have made so able,
with a Prince to be so agreeable,
me now thou art by natural influence,
of ingins, and right inquisitive,
antique stories and deeds martial,
pleasantly the time for to overdrive,
at length the stories to descrive
Hector, Arthur, and gentle Julius,
Alexander and worthy Pompeius.
Jason and Media all at length,
Hercules the acts honourable,
of Samson supernatural strength,
of the leal Lovers the stories amiable.
sad times have I fained many a fable,
Troyilus the sorrow and the joy,
Troges all of Tyre, Thebes, and Troy:
the Prophesies of Rymour Beed, & Merlink,
many other pleasant History,
the Red-Etin, and the Gyre Carling:
meeting thee when that I saw thee sorie,
with support of the King of glory,
that thee show a story of the new.
which before I never to thee shew
humble I beseech thine Excellence
to smat tearms though I cannot eryteis,
simple mater for lack of eloquence,
notwithstanding all my business,

With heart and hand my verse I will
As I best can, and most compendious.
Now I begin, the matter payand thus.

THE PROLOGUE.

Into the Kalends of January,
When fresh Phebus by moving circular,
From Capricorn was entred into Aquar
With blasts that had the branches made
The snow and sleet perturbed all the air,
And semed Flora from every bank and
Through support of the austere Eolus.

After that I the longsome winter nigh
Had lyen waking in my bed alone:
Throgh heavy thought, that no way slept
Remembring of diverse things by-gone.
So up I rose, and clothed me anone,
By this fair Titan with his beams light
Over the world had spread his banner

With cloak and hood I dressed me bet
With double hose and mittons on my
Albeit the air was right penetrative,
Yet sure I forth, lanching ov'rthrough the
Toward the sea, to sport me on the sands,
Because unbloomed was both bank and
And so as I was passing by the way,

I met Dame Flora in wool-tweed dis
Which into May was dure and delectab
With sturdy stems her sweetness was
Her heavenly hews were turned into sab
Which sometime wore to lovers amiable
Fled from the fruit the tender flowres I
Under Dame Natures Mantle lurking

The smal fowles in flocks saw I flee,
To Nature making lamentation:
They lighted down before me on a tree:
Of their complaint I had compassion,
And with a pitevous lamentation,

...ald, likewes be summyde with thy flowres,
...harted be thou winter, with thy showres.

...lace Aurora the fildy lark can cry,
...here hast thou left thy balmy figure sweet?
...at us rejoiced, we mounting in the sky,
...silver drops are turned into sleet:
...aris Phebus, where is thy wholesome heat?
...hy sufferest thou thine heavenly pleasant face
...y misty vapours to be obscur'd, alace?

...here art thou May? with June thy sister shene
...l bedecked with delices of delight:
...gentle July with thy mantle green,
...almed with roses both red and white.
...ld and cold January in despite,
...des from us all pastime and pleasure:
...ts, what gentle heart may this endure?

...bersprad with clouds odious,
...golden skyes of the orient:
...nging in sorrow songs melodious,
...ich we had went to sing with good intent,
...unding to the heavens firmament:
...now our day is changed into night,
...ch that they rose and flew out of my sight,

...ensive in heart, passing full soberly,
...to the Sea forward I past anone:
...Sea was out, the sand was smoot and dry,
...up and down I mused mine alone:
...l that I espyed a little cave of stone,
...d in a craig, upward I did approach,
...thout staying, and clamb up to the roach.

...And purposed for passing of the time,
...to defend from otiositie,
...ith pen and paper to register in Rhyme,
...merry matter of antiquitie,
...nd idleness ground of iniquitie,
...e made so dull my spirits me within,
...at I knew not at what end to begin.

But I sat still in that cave, where I might se
The wandering of the waves up and down:
And this false worlds instability,
Unto the sea making comparition.
And of this wretched worlds variation,
To them that fixes all there whole intent,
Considering who most had, should most repent.

So with mine hood I happed me ful warm,
And in my cloack I folded both my feet:
I thought my corps with cold should take no harm,
My Mittans held mine hands ful in heat.
The trembling Rock me covered from the sleet,
Therein I did I sit my bones for to rest,
Till Morpheus with sleep my spirit oppressed.

So through the boisterous blasts of Eolus,
And through my waking on the night before,
And through the seas moving marvellous,
By Neptunus, with many rout and roare,
Constrained I was to sleep without[en] more,
And what I dreamed in conclusion.
I shal you tell a most marvellous vision.

The Dream of Sir David Lindsay.

I thought a Lady of portracture perfite,
Did salute me with benign countenance:
And I which of her presence had delite,
To her again made humble reverence,
And her demanded saving her pleasure,
What was her name? she answered courteously,
Dame Remembrance (said she) called am I.

Which commed is for pastime and pleasure,
Of thee, and for to bear thee company:
Because I see thy spirit without measure,
So sore perturbed by melancholy:
Causing thy corps to wax cold and dry.
Therefore get up and goe anone with me,
So were we both in twinkling of an eye.

Down through the earth in midst of the centure
Ere ever I will, into the lowest hell:

that carefull cave when we did enter,
ing and pouling we heard with many a yell
ame of fire right furious and fell,
crying many carefull creatures,
phemning God, and warping nature.

ere saw we diverse Popes and Emperours
out recover many careful King.
ere saw we many wrongous conquerours,
fourten right reavers of others reigns:
men of Kirk lay bowden into kings.
re saw we many careful Cardinals,
Archbishops in their pontifical.

oud and perverse Prelats out of number,
ns. Abbots and false flattering Friers,
specifie them all it were a cumber,
uiar Channons, Churis Monks and Charte-
ious clarks and Priests seculars. (recs,
re was some part of each Religion,
holy Kirk which did abusion.

Then I demanded Dame Remembrance
cause of these Prelats punition,
said, the cause of their unhappy chance:
covetous lust, and ambition.
which makes them lack fruition
God, and here eternally must dwell,
this painful poysoned pit of hell.

and they did not instruct the ignorant
looking them to penitence by preaching.
served worldly Princes insolent:
were promoved by their fained fletching,
for their science, wisdom, nor their teaching.
Simonie was their promotion,
for deniers, then for devotion.

Another cause of the punition:
these unhappy Prelats imprudent.
ey made not equal distribution
holy Kirk Patrimony, nor rent;
unprofitably they have it all mispent,

Clergie should have been tripartite into three:
First to uphold the Kirk in honesty.

The second part, to sustain their estates,
The third part to be given to the poors:
But they dispone their gods all other gates,
On carts and dice, on harlotry and whores,
Those caitives took no count of their Cures,
Their Church ruine, their Ladies cleanly clos,
And richly ruled both in bourd and bed.

Their hallard hairns proudly they provided,
The Kirk gods largely they did on them spend
In their default their subdities were misguided,
And counted not their God for to offend:
Which caus'd them lack grace at the latter end
Ruling that rout, I saw in cups of brass,
Simon Magus, and Bishop Caiaphas.

Bishop Annas, and the traitor Judas,
Mahomet that Prophet polonable:
Core, Dathan and Abiram there was,
Hereticks we saw innumerable.
It was a light right wondrous lamentable,
How that they lay into these flames fleeting,
With careful cryes sore groaning and weeping.

Religious men were punisht painfully,
For vain glory and disobedience,
Breaking their Constitutions wilfully:
Not having their obser-men in reverence.
To know their rule they took no diligence:
Unlawfully they used Property,
Passing the bounes of wilful Poverty.

Full sore weeping, with voyces lamentable
They cryed loud: O Emperor Constantine,
We may wyte thy perfection polonable,
Of all our great perdition and pain.
Albeit thy purpois was to a good fine:
Thou banisht from us true devotion,
Having such eye to our promotion.

There we beheld a vengeable tribunal,
Where that Princes and Lords temporal,

Were cruciate with paine rigorous.
But to expreame their paine in speciall,
It doth exceed all my memorial:
Importable paine they had but counforting:
Their blood Royal made them no supporting.

Some cative King for cruel oppression,
And other some for their wrongous conquests,
Were condemned they and their succession.
Some for publick adultery and incest.
Some suffered people never to live in rest.
Delyted so in pleasure sensual,
Wherefore their pain was there perpetual.

There was the cursed Emperor Nero,
Of every vice the horrible vessel.
There was Pharaoh, with many Princes moe,
Oppressors of the children of Israel.
Herod, with many moe then I can tell.
Yonce Pilate was there hanged by the halse;
With unjust Judges for their sentence falss.

Dukes, Marquesses, Earls, Barons & Knights,
With their Princes was punisht painfully.
Participant they were of their unrights.
Farward we went, and yet these Lords ly;
And saw where Ladies lamentably,
Like mad Lyons were carefuly crying,
In flame of fire right furiously frying.

Empresses, Queens, and Ladies of honour,
Many Duches, and Countesse full of care,
They peirst mine heart these tender creatures,
To pitie in that pit ful of despair.
Hungred in pain with many rufhull rore,
Some for their pride, some for adultery,
And for their tyling of men to lechery.

Some that haue been cruel and malitious,
Some for wasting of wrongous heritours,
For to rehearse their lives lewdous,
It were a great slop to the auditours.
Of lechery they were the very lure,

Which

With their provocative impudicity,
Wrought many a sum to infelicity.

Some women for their pulfiantasity,
Ore-set with charme they did them never stint,
Of secret sins done into quiety,
And some repented never in their life,
Withoutten ruth those ruffians did them rive,
Rigorously without any compassion,
Great was their dol and lamentation.

That we were made, they cry'd full oft alas,
Thus tormented with pains intollerable:
While mended not when we had time and space,
But took in earth our lusts delectable,
Wherefore with fiends ugly and horrible,
We are condemn'd for evermore, alas,
Eternally withoutten hope of grace.

Where is the meat and drink delicious,
With which we fed our carefull cartions,
Gold, silver, silk, and pearles precious,
Our riches, rents, and our possessions,
Withoutten hope of our remissions,
Alas, our pains they are insufferable,
And our tormentes to count innumerable.

Then we beheld where many a thousand,
Common people lay flightering in the fire:
Of every state there was a baitfull band,
There might be seen many sorrowfull syte,
Some for envy suffered, and some for yre,
And some for lack of restitution,
Of wrongous goods without remission.

Wensworn merchants for their wrongous w[illegible]
Bonders of gold, and common usurers, (ing
False men of law in cautels right cunning,
Thefes, reavers, and publick oppressers:
Some part there were of unkeal labourers,
Craftsmen there saw we out of number,
Of each sort to declare it was a cumber.

Also longsome for me to endite,
Of this prison the paine in special:

The

...hat, the cold, the dolour and despite,
...erfore I speak to them in generall,
...at dolefull den, that formace infernall,
...eals reward is to rew without remead,
...r dying, and never to be dead.

Hunger and thirst in stead of meat and drinke
...o fyr their clothing, toads and scorpions,
...at dark mansion is tapessed with stink,
...ey see nothing but horrible visions:
...ey have but scorns and derisions,
...oul fiends, and blasphemations,
...eir feeling is impossible passions.

For melody, miserable mourning,
...ere was no solace, but dolour infinite,
...hatsful beds bitterly burning,
...ith sobbing, sighing, sorrow, and with spite:
...eir consciences their hearts so did byte,
...o hear them sighe it was a cause of care.
...o in despite plunged into dispaire.

A little above that dolorous dungeon,
...e entred into a countrey ful of care,
...here that we saw many a legion
...eeping & howling with many a ruthful rare:
...hat place is that, said I, of bliss so bare
...e answered, and said, purgatory,
...hich purgeth souls ere they come to glory.

I see no pleasure here, but meere pain:
...erefore said I, leave we this sort in vain,
...urpose never to come here again,
...t yet I do believe, and ever shall,
...e true Birth can no way erre at all:
...y things to be as Christs do conclude,
...eir my hope stands most in Christs blood.

Above that, in the third prison sumne,
...e entred in a place of perdition,
...here many babes were nothing deserts more
...ause they lacked the fruition
...God, which bins the great punition,

Of baptisme, they lacked the enlemyte,
Upward we went, & left that mirthles me

Into a vault above that place of pain,
Unto the which but sojourn we ascended,
That was the limbe, in the which did remain
Our fore-fathers, because Adam offended,
Eating the fruit, the which was so offended,
Many a year they dwelt in that tungeon,
With darknesse, and with desolation.

Then through the earth of nature cold and m
Glad to escape those places perilous:
We hasted us right wonder speedily
Yet we beheld the secrets marvelous,
Of mynes of Gold and stones precious:
Of silver, and of every fine mettal,
Which to declare it were to long to dwel.

Up through the water shortly we intended
Which environs the earth withoutten doubt,
Then through the air shortly we ascended,
His regions through beholding in and out:
Which earth and water closed round about,
Syne shortly upward through the fire we went,
Which was the highest and hotest element.

When we had all the elements overpast,
That is to say, earth, water, air and fire,
Upward we went withoutten any rest,
To see the heavens was our most desire:
But ere we might win to the heavens Empire,
It behoved us to passe the way full even,
Up through the spheares of the planets seven.

First to the Moon, and visited all her lyghe
Queen of the sea, and bearer of the night:
Of nature moist and cold, and nothing clear,
For of her self she hath none other light,
But the cleer Phebus of heaven so bright,
The cruelle spirits she purifyes round about,
All eight and twenty myles withoutten doubt.

Then we ascended to Mercurius
Which Poets call the God of eloquence:

ght doctor-like with termes delicious,
art expert, and ful of sapience,
was pleasure to paule on his prudence:
inters and Poets are subject to his cure,
ot and dry he is of his nature.

Also as cunning Astrologiers sayes,
e doth compleat his course naturally,
in three hundred and eight and thirty dayes,
Then upward we ascended hastily,
o fair Venus, where she right lustily,
as set into a seat of silver sheen,
That fair fresh goddess, that lusty loves queen.

They pierr'd mine heart, her blinks amorous,
Albeit that sometime she is changeable:
with countenance, and chearful dolorous
Sometime right pleasant glad and delectable:
Sometime constant, and sometime variable,
yet her beauty resplendent as the fire,
lwages the wrath of Mars that god of ire.

The pleasant planet if can right describe,
She is both hot and moist in her nature:
That is the cause that she's provocative,
To all them that are subject to her cure;
To Venus works so that they may endure,
And she compleats her courses naturall,
In twelve moneths withoutten any fail.

Then past we to the sphear of Phebus bright,
That lusty lamp and lantern of the heaven,
The glader of the stars with his light,
And principall of all the planets seven,
Set in midst of them all ful even,
As King royall rolling into his sphear,
Ful pleasantly into his golden chair.

Whose influence and vertue excellent,
Preach the life to every creature living:
Within Mines of every manner quickness,
[illegible]
[illegible]
[illegible]

Through the cald earth, and causeth birds to sing,
Also his regular reigning in the heaven,
Is just under the Zodiack full even.

For to describe his diadem royal,
Bordered about with stones shining full bright:
His golden cart or throne imperial,
The four steeds that draweth it full right,
I leave to Poets, because I have no slight,
But of his nature he is hote and dry,
Compleating in one year his course truly.

Then up to Mars in hy we hasted us,
Wonder hote and dyer then the thunder,
His face flaming as fire furious,
His boast & brag more awful then the thunder,
Made all the heaven most like to shake asunder,
Who would behold his countenance and fear,
Might call him well the god of men of warre.

Filth colour red, and look malicious,
Right cholerick of his complexion,
Austere, angrie, swære, and seditious,
Principall cause of the destruction,
Of many good and noble Region,
Were not Venus his pryde doth mitigat,
This world of peace would be right desolat.

The God of grief withoutten sojourning,
In years two, his course he doth compleet.
Then past we up where Jupiter the King,
Hote in his sphear right amable and sweet,
Complexionate with moistnesse and with heat,
That pleasant Prince, fair, dulce, and debonair,
Provoked peace and banished debate.

The old Poets by superstition,
Held Jupiter the father principall:
Of all their gods in conclusion,
Of his prerogative in speriall,
And by his vertues into generall,
To old Saturne he maketh resistance
When to his malice he would make vengeance.

Upon

Jupiter without journing,
through all thwthe signes full eben.
years twelve and then but tarrying:
e past into the highest of the seven.
Saturnus, which troubles all the heaven,
with pearie chear and colour pale as lead,
him we saw but dolour to the dead.

And cold and dry is he of his nature,
like an owle, of still condition,
ght unpleasant he is of portraiture,
intoxicate disposition,
puts all things in perdition:
round of sickneſſe and melancholious,
berſe and peze, both falſe and invyous.

His quality I cannot love, but lacke,
for his moving naturally but weere,
out the signes of the Zodiak,
doth compleat his course in thirty year.
so we left him in his frosty spheare:
ward we did ascend incontinent,
t reſt, till we came to the firmament.

The which was stred full of stars bright,
figure round, right pleasant and perfyte:
hoſe influence and right excellent light,
whose number cannot be put in wytte,
cunning clarkes do naturally indyte
w he doth end his course withoutten weere,
the space of an hundreth and thirty year.

Then the ninth spheare and mover principall
all the reſt, we dilke all that heaven,
hoſe daily motion is continuall.
th firmament and all the Planets seven,
om east to weſt making them go full even.
the space of four and twenty years,
t by the mind of the Aſtronomiers,

The seven planets into their proper spheers,
om east to weſt they move naturally:
me swift, some slow, as to their kind effeers,
I have shewn before especially:

Whose

Whose motion causeth continually
Right melodious harmony and sound,
And all through moving of these planets round.

Then mounted we with right fervent desire
Up through the heaven called the chrystaline:
And so we entre into the heavens empire,
Which to describe it passeth mine engine,
Where God into his holy throne divine,
Reigns in his glory inestimable,
With angels clear which are innumerable.

In ordours nine these spirits glorious
Are divided, the which excellently,
Making loving with sound melodious:
Seeing Dantus right wonder fervently.
These ordours nine they are full pleasantly
Divided into hierarchyes three;
And three orders in every hierarchie.

The lowest order are the angels bright,
As messengers to this low Region:
The second order, archangels full of might,
Vertues potestats, principats of renown.
The first is called Dominations:
The seventh Thronus, the eighth high Cherubin
The ninth and highest called, Seraphin.

And next unto the blessed Trinitie,
In his triumphing throne imperial,
Three into one, and one substance in three,
Whose indivisible essence eternal,
This rude ingine of mankind is too small
To comprehend whole power infinit,
And dive nature, no creature can write.

So mine ingine is not sufficient
For to treat of his high divinity:
All mortal men are insufficient
To consider these three in unity.
Such subtile matter I must needs let be,
To study on my creedit were full fair,
And let doctors of such matters declair.

Then we beheld the blest firmamenty

Of Christ sitting upon his seat royal,
In the right hand of the divinity;
With an excellent court celestial,
Whose exercition continual
Was in loving their Prince with reverence:
And on this wise they keepis attendance.

Next to the throne we saw the Queen of quenis
Well compasnied with Ladies of delite:
Sweet was the song of these blessed Virgins,
No mortal man their solace may endyte.
The angels bright innumerable infinite,
Every order into their own degree,
Were Officers unto the Deity.

Patriarchs and Prophets honourable,
Collateral counsellers in his consistory,
Evangelists, Apostles venerable,
Were Captains unto the King of glory:
Which chiftain-like had won the victory
Of that triumphant court celestial:
Saint Peter was Lieutenant-general.

The Martyrs were as noble stalwart knights
Discomfiters of cruel battels dyer,
The flesh, the world, the fiend, & all their mights,
Confessors, Doctors in Divinity:
As chappel clarks unto his Deity:
And last we saw infinite multitude,
Making service unto his celsitude.

Which by the high divine permission,
Felicity they had invariable:
And of his Godhead clear cognition,
And compleat peace they had indeterminable;
Their glory and honour was inseparable:
That pleasant place replead of pulchritude,
Unmeasurable it was of magnitude.

There is plenty of all pleasures perfite,
And clear brightness without obscurity,
Without teen dolor, vulcor, and delite,
Without rancour perfect charity:
Without hunger, satiability.

O happy are the souls preelect inate,
When soul and body shal be glorificate.

Theis marbelous mirths for to declare,
By arithmatick they are innumerable,
The portrature of that palace preclare,
By geometrie is unmeasurable
By Rhetorick als inpronounciable:
There is no ears may hear, nor eyes may se,
Nor heart may think this their felicity.

Wherefo should I presume for to endite,
The which Saint Paul that doctor sapient
Cannot expresse, nor into paper write,
The high excellent work indeficient,
And perfect pleasures ever permanent,
In presence of that mighty King of gloze,
Which was, and is, and shal be evermore.

At remembrance I humbly did desire,
I might in that pleasure still remain:
Said she, against reason is thy desire.
Wherefore my friend thou must return again
Into the world, where thou must suffer pain,
And thole the death with cruel pains sore,
Ere thou begin to reign with him in gloze.

Then we returned, sore against my will,
Down through the spheares of the heavens clear,
Here commandement behov'd I to fulfil,
With sorp heart. wat ye withoutten weere,
I would ful fain have staped there all year,
But she said to me, there is no remead,
Ere thou remainest here, first thou must be dead.

(Said I) I pray you heartfully Madame,
Since that we have such contemplation,
Of heavenly pleasures, yet ere we passe hame,
Let us have some consideration,
Of earth, and of her sestuation.
She answered and said, that shal be done,
So were we brought into the aire full soon,

Where we might see the earth all at one sight,
But like a moate so it appear'd to me:

In

In the respect of the heavens height,
I have marvel, said I, how this may be,
The earth it seemes of a small quantitie:
The least star fixed in the firmament,
Is more then all the earth, by my judgment.

She said, Son, thou hast shown the verity,
The smallest star, fixt in the firmament,
Indeed it is of greater quantity
Than all the earth, after the intent
Of wise and cunning Clarks sapient.
What quantity is then the earth, said I:
That shal I show, said she to thee, shortly.

After the names of the Astronomers,
And specially the Author of the sphere,
And other diverse great Philosophers,
The quantity of the earth circulere,
Is fifty thousand leagues without weer,
Seven hundreth and fifty and one mare,
Dividing ay one league in myles five:

And every myle in eight stade divided,
Each stade an hundreth pace twenty and five,
A pace five foot, who wonld them right divide,
A foot four palmes if I can right describe,
A palm four inch; and whoso would believe,
The circuit of the earth pass round about,
Must be considered in this wise no doubt.

Suppon that there were no impediment,
But that the earth but peril were and pain:
Then that the person were right diligent.
And went each day ten leagues in certain,
He might pass round about and come again,
In four years and fifteen weeks and dayes three.
So read the Author, and thou shalt find it so.

The Division of the Earth.

Then certainly she took me by the hand,
And said: My son, come on thy way with me,
And so she made me clearly understand,

How

How that the earth deuided was in three,
In Africa, Europe and Asia.
After the mind of the Cosmographours:
That is to say, the true Mappis descripcurs.

First, Asia is contained in the Orient,
And is well more then both the other twain,
Africa, and Europe, in the Occident.
And are deuided by the seas certain.
And that is called, the sea Mediterran,
Which at the strait of Morrock hath intire,
That is betweene Spainye and Barbarie.

Toward the south-west lyeth Africa,
On the north-west Europe doth stand,
And all the east containeth Asia:
On this wise is deuided the firm land.
It were mickle for me to take in hand
These Regions to declare in speciall,
Yet shall I shew their names in generall.

In many diuers famous Regions,
As deuided this part of Asia,
Well plenished with cities, townes and townes.
The great Inde and Mesopotamia,
Pentapolis, Persia and Syria,
Cappadocia, Seres and Armenie,
Babylon, Chaldea, Parth and Arabie,

Sydon, Indea and Palestina,
Upper Scythia, Jure and Galilie,
Hyberia, Bactria and Philestina,
Hercania, Campegina and Samaria,
In little Asia stands Galathie,
Pamphilia, Isauria and Leed,
Rhegia, Arthusa, Assyria and Meed.

Secondly, we considered Africa,
With many fruitfull famous Regions,
As Ethiopie and Tripolitana,
Zeuges, where standeth that triumphant town,
Of noble Carthage, that City of renown,
Garamantes, Napaber and Lybia,
Egypt also and Mauritania,

Fer-

...ca, with Numidie, and Zingitane,
... Africa these are the principal:
...n Europ we considered in certain,
...ese Regions shortly rehearse I shall:
...ese principal I find above them all,
...hich are Spainyie, Italie, and France:
...ese sub-regions were meetle to advance.

...ther Scythia, Thrace and Carmanie,
...ltria Histria, and Pannoniae
...nmark, Gothland, Grundland, and Almanie,
...le, Hungarie, Boeme, Norica, Rhetica,
...uatia, and Dalmatia.
...d in four divided is Italie,
...scane, Hetruria, Naples, and Campanie.

And sub-divided sundry other wayes:
... Lumbardie, Venice, and others ma,
...aber, Romanes and Genowayes,
... Greece, Epirus and Dalmatia,
...ssalia Africa, and Illyria,
...haia, Boetica, and Macedone,
...adie, Pierie, and Lacedemone,

And France we saw divided into three,
...lgica, Celtica, and Aquitane:
...n sub-divided in Flanders, Picardie,
...rmandie, Gascoigne, Burgundie and Britaine:
...d others diverse Duetcheries in certain,
...e which were too long for to declare,
...erefore of them as now I speak no mare.

In Spainyie lyes Caltile and Arragone,
...varre, Calice, Portugal, and Granate:
...en saw we famous Iles many one,
...ithin the Ocean sea were situate,
...em to describe my wit was delalate,
... Cosmographie I am not so expert,
... I did never study in that art.
...et I shall some of their names declare,
... Madagascar, Gades, and Taproban,
...d others diverse Iles both good and fair.

So that

Situat into the sea Mediterran:
As Cyper, Candie, Corsica, and Sabay,
Crete, Abydos, Rhoes, and Scilia.
Tapsus, Eolie, and many others ma.

Who would at length hear the descriptiss
Of every Ile, as well as the firm Land:
And property of every Region,
To study and to read must take in hand,
All the authentick works to understand
Of Plinius, and worthy Ptolomie,
Who were expert into Cosmographie.

There shal they find the names and property
Of every Ile, and each Region:
Then I inquired of earthly Paradise,
Of the which Adam lost possession:
Then shew'd she me the situation
Of that excelling place full of delite,
Whose properties were long for to indite.

OF PARADISE.

THis Paradise of pleasures perfite,
Situat I saw into the Orient:
That glorious Garth of every flowre doth flo.
The lusty Lillies, the Roses revolent,
Fresh wholesome fruits inexcient:
Both herb and tree there groweth ever green,
Through vertue of the temperat air serene.

The sweet wholesome aromatick odours,
Proceeding from the herbs medicinal:
The heavenly hew of these fragrant flowrs,
It was a sight wonder celestial.
The perfection to shew in special,
And hopes of the Region divine.
Of mankind it exceedeth the ingine.

And eke so high in situation,
Surmounting the mid Region of the air:
Where no manner of perturbation
Of weather may ascend so high as there,
For flouds flowing from a fountain fair.

Dignes, Gauges Esperances and Vaile.
[illegible] in the vaile tranquerets many a mile.

The Country cleaped is about full right,
[illegible] walls high of bone and burning fire,
[illegible] straitly keeped up an Angel bright,
[illegible] the departing of Adam our Grandsyre,
[illegible] through his crime incurred Gods yre;
[illegible] of that place left the possession,
[illegible] from himself and his succession.

[illegible] when this lovelome Lady Remembrance
[illegible] forsaid, had cauled me understand;
[illegible] her of her benevolence
[illegible] to me the Country of Scotland.
[illegible] son (said she) that shal I take in hand,
[illegible] shortly she brought me in certain
[illegible] just above the broad Ile of Britain.

[illegible] which standeth North-west in the ocean sea
[illegible] divided into famous Regions two.
[illegible] South part England a full rich Countrie,
[illegible] and the North, with many Iles moe;
[illegible] West England, Ireland both stand also.
[illegible] properties I will not take in hand
[illegible] now at length, but only of Scotland.

Of the Realm of Scotland.

[illegible] which after my simple intendement
And as Remembrance did to me report:
[illegible] declare the sooth and be diligent,
[illegible] can, and into certain shortz
[illegible] effectuously I you reporte.
[illegible] my writing be not to abundance,
[illegible] I shall excuse mine ignorance.

[illegible] that I had ever seen this Region.
[illegible] of nature to both good and fair,
[illegible] one little question.
[illegible] her the same for to declare.
[illegible] the cause our bounds been so bare,
[illegible]) or what body mov'd our misery,
[illegible] hath worked our poverty.

For though the furnace of your high p
Of Scotland I perceive the properties:
Also conciver by experiance,
Of this Countrie the great commodities:
First, the abundance of fishes in our seas,
And fruitful mountains for our bestial.
And for our corns full many lusty vail.

The rich Rivers pleasant and profitable,
The lusty Lochs with fishes of sundry kinds,
Hunting, Hawking, for Nobles convenable,
Forests full of Woo, Roe, Hart and Hinds.
The fresh fountains, whose wholsome crystal
Refreshing so the flourishing green Weeds,
So lack we nothing that to Nature needs.

Of every mettal we have the rich Mynes,
Both gold, silver, and stones pyecious:
Albeit we lack the spices and the wines,
Or other strange fruits delicious,
We have as good, and more needful for us:
Meat, drink, fire, cleathis might there be
Which else is not into the Mappe found

More fairer men, nor of greater ingine,
Nor of more strength, great deeds for to
Wherefore I pray you that you would
The principal cause wherefore we are
For I marvel greatly, I you assure,
Considering the people and the ground,
That riches should not in this Realm abo
My son (said he) by my discretion,
I shall make answer as I understand:
I say to the under confession,
The fault is not I dare well take in hand,
Neither into the people nor the land:
As for the land, it lacks nons other thing
But labour, and the peoples governing.

Then wherein lyes our happy perity
(Said I) I pray you heartfully Madam,
You should declare to me the verity,
Of who shal bear of our barran the blame.

[illegible] great shame,
[illegible] take in hand,
[illegible] vertues taken in hand.
[illegible] I shall attempt
[illegible] generall:
[illegible] intent,
[illegible] special.
[illegible] Peace,
[illegible] unhappinesse,
[illegible] riches to entreate,
[illegible] Policy maketh no residence?
[illegible] Policy may never have entresse,
[illegible] where that Justice doth diligence,
[illegible] where there may be found offence,
[illegible] may not have domination
[illegible] where peace maketh habitation.

[illegible] is the cause, then would I understand,
[illegible] we should lack Justice and Policie,
[illegible] then doth France, Italie or England?
[illegible] said I, their we the perfect
[illegible] we have many lawes in this Countrie,
[illegible] lack we of lawes execution?
[illegible] would put Justice to execution?
[illegible] perfect body stand our principal remead?
[illegible] may make answere for this malefice?
[illegible] find the right universal
[illegible] in whom doth to our whole remed,
[illegible] we are without ground plain full gretli
[illegible] the heads they are not diligent,
[illegible] members must of nedis be negligent.
[illegible] more, the causes principal
[illegible] troubles of this Realme,
[illegible] princes help special.
[illegible] gave the information
[illegible] people domination.
[illegible] continuall execution
[illegible] be in Justice execution.

For when the flocke is [illegible]
Taking no cure the keeping of the flocke:
Who would go hirely amongst the herds
May ake sheepe wanting pere scabbed crock.
And going wild an herde without beds
Then hungry comes, and Laurence in a fling,
And without ruth the silly sheep down fling.

But the good herd wakerife and diligent,
Doth so, that all the flock are tuith right.
To whose wyfdel are all obedient:
And if the wolves come by day or night
Them to devore, then they are pue to flight.
Hunted and slain by their well skilled [illegible]
So are they sure both of ewes, lambs and [illegible]

So I conclude, through the negligence
Of our fatnare heads insolent,
As cause of all this Realms indigence,
Whiche in Justice have not been diligent
But to good counsil disobedient,
Having small eye unto the common weal,
But to their singular profite every deal.

For when these wolves by oppression,
The poor people but pity do oppress,
Then should the Princes make punition,
And cause these rebels for to make redress,
That murthers might be, and pollicy increase
But right seldom it were to make remeid
Whom that the fault is to turn the head.

The Complaint of the Common-weal of Scotland.

AS thus as we were walking to and fro
We saw a hideous beest come us to
But horse, on foot, as fast as he might go
Whose rayment was all ragged, torn and rent
With visage lean, as he had fasted Lent
And forward fast, his way he did advance,
With a right melancholious countenance

Scots an bit, and pastile it to the pane,
and purpose to pass from hence to
Englishmen, I would understand
you please, to know what were your name,
Sir, I am son, of that I think great shame:
they call me, Lord the Common-weal,
Common-weal, who hath you so disguised:
and what makes you so miserable?
marvel to see you so supprised,
which that I have seen so honorable,
the world you have been praisable,
honored in every Nation,
appears now your tribulation.
I said he, thou seest how it doth stand
me, and how I am disherished:
my grace, and must pass from Scotland,
no where where I was cherished.
Alas I here, I am but perished,
sure are few to me that takes tyne,
makes me go this ragge, riven and rent;
nger friends are all past to the flight,
policy is fled again in France:
ster Justice almost hath lost her sight,
she cannot hold rightly the ballance,
wrongis Captain of the Dunbarres,
which debarreth Robery and Reason,
nal remead is found for open treason.
the South, alace! I was near slain,
all the land I could find no relief,
beyond the Mers and Lochmabane,
not know a leal man by the chief,
this rest, theft, murther and mischief,
was so, I would infect the air,
langsome for me to declare.
the Highland I could find no succour,
security I was put to exyles,
sweet Symmers then took of me no cure,

For amongst them he no more esteem'd wight,
Also in the autumne and first [illegible]
Untruth, [illegible], [illegible], poverty and [illegible]
Put policy to danger of his life.

In the Law-land I came to seek refuge,
And purpose there to make my residence,
But singular profite caus'd me soon belong,
And bid me great injuries an offence:
And said to me: Sow Varlet, bis thee hence,
And in this Country se thou take no cure,
So long as mine authority endures.

And now I may no longer make debate,
For I know not to whom I should me mean:
For I have sought all the Spiritual State,
Which took no count for to hear me complain:
Their officers they held me at disdain;
For Simony he rules up all that rout,
And Covetice that churle cast'd bar me out.

Pride hath ceased from them Humility:
Devotion is fled unto the Friers,
Sensual pleasure hath benisht Chastity.
Lords of Religion they go like seculiers,
Taking more count in telling their deniers.
Then they do of their constitution:
Thus are we blinded by Ambition.

Our Gentle-men are all degenerate:
Liberality and Largity both are lost,
And Covetice with Lords laureat.
Knightly courage turned to brag and bo ast:
The Civil war misguideth every host:
There is nought else, but each man for himself,
That makes me go thus naked like an Elf.

Therefore, quoth I may no longer tary.
Farewel, said I, and with S. John to boyre.
But wot ye well mine heart was wonder sary
When Comon-weal so souped was in sorrain.
Yet after the night, comes the glad morrow.
Wherefore I pray you shew me in certain
When that your purpose for to come again:

[illegible] Shal na Scot have comfurting
[illegible] untill I fee the Country guiden
[illegible] seldom of a good and prudent King,
[illegible] shal delight himself above all thing
[illegible] put Justice to execution,
[illegible] Strong Trayters was he punition
[illegible] yet to that I thy mast preceding
[illegible] right well that Proverb is full true
[illegible] to the Realm that hes no pouing King.
[illegible] with that he turn'd his back, and said awein
[illegible] Faith and fell right fast from me to fleing
[illegible] departing to me was displeasand:
[illegible] that Remembrance took me by the hand,

And soon I thought the thought me to the wode
me to the cave where I began to sleep,
with that a ship did speedily approach,
plesantly sailing upon the deep,
then did slack her sailes, and gainst crags
nearby the lande, amust where that I lapen
wot your well, I got a sellen frap.

All her great canons she let crack at once,
then shook the streams from the top-castil
spared not the powder nor the stones
shot their boats, and down their anchors
Maritimers they did shout and yell
Suddenly I start out of my Dreame,
all in a fray, and speedily past hame.

And lightly dyned with ill and appetite,
then after past into an Oratore
took my pen, and there began to write
the vision that I have thou seen before,
of my Dreame, as now thou gets no more.
I beseech God for to send thee grace,
to rule thy Realm in unity and peace.

The Exhortation to the King's Grace.

SIR, since that God of his ordinance,
Hath granted thee to have the governance
Of his people, and created thee a King,
Fail not to print in thy remembrance,
That he would not execute thine ignorance,
If thou be careless in thy governing:
Wherefore above all other thing,
Of his laws to keep the observance,
If thou think long in Royalty to reign.

Thank him that hath commanded Dame
To paint thee so pleasant portraicture:
Her gifts thou may be cleanly on thee shine.
To Dame Fortune thou needs no Procatour,
For she hath largely shown on thee her cure.
Her gracious fee hath unto thee shown:
And since that thou must reign, as thou hast seen,
Have in the dere of God thy Creator,
And ask him grace, that thou may be his own.

And then continue thy narration,
That for to have the coronation
Of this Kingdom, thou art predestinate.
Thou must shall know by true narration,
What pain and what tribulation,
Hath been this year Realm infortunate:
Now comfort them that hath been vexate,
And of thy people have compassion,
Since thou by God art so predestinate.

Take manly courage, and leave insolence,
And use counsel of Noble Dame Prudence,
Ground thee firmly on Faith and Fortitude:
Draw to thy Court Justice and Temperance,
And to thy common wealth have attendance.
And also I beseech thy Constitude,
Hate vicious men, and love them that are good;
And each flatterer thou flem from thy presence,
And false report out of thy Court exclude.

And so thou not [illegible] Prince
Lyne vider parvenier will fro to unlerne.
Worke with counsell, so shalt thou never rew.
Remember, of thy friends the fatal end
Which to good counsell would not condescend,
Till bitter death, alasse! did them perse.
From such mishaps I pray God thee unbend.

And finally, remember thou must die,
And suddenly passe from this mortal lee,
And art not sikker of thy life two houre:
Since there is none from that sentence may
King, Queen or Knight, of low estate, or hie
But all must taste of death the bitter stoure.
Where are they gone those Popes, Emperours,
Be they not deade? So shall it fare on thee.
All ny renowne, strength, riches, and honours.

And so with conclusion,
Make pes provision,
To get the [illegible]
Of this poor Grace,
Which here in my [illegible]
With teen and vexations
And died with tentations
Confessing all pesaye

The Complaint of [illegible]
of the Moost Knightly Order
Kings Grace

SIR, I beseech thine Excellence
Bear my complaint with patience
My dolent plaint and my complaint.
Of mine infortune to complain.
Albeit I stand in great distance,
Whom I shall blame of my mischance,
Whether Saturnus cruelte,
Reigning in my nativite,

...ns aspects which maths beggarance
...ther heavenly influence!
...I be predestinate,
...Court to be infortunate,
...ich have so long in service been,
...mually with King and Queen.
...ncred to thy Majesty,
...hay of thy nativity.
...rethrough my friends been shamed,
...with my foes I am defamed,
...ng that I am not regarded,
...with my brethren of Court rewarded,
...ning my loathful negligence,
...t seeks not for fame recompence,
...n diverse men do me demand,
...getst thou not some piece of land,
...ell as other men have gotten?
...n wish I to be dead and rotten,
...h such extream distemperature,
... I can make no answering.
...uld some wise man do me teach,
...ther that I should flatter or preach,
...ll not flyt, that I conclude
...crabing of thy Celsitude:
... to flatter. I am but plain,
... I reward, then am I slain:
... I hope thou shalt do as well,
...id the father of Fame),
...whom Christ makest mention,
...y for a certain pension,
...d men to work in his vineyard:
... who came late, got first reward.
...rethrough the first men were unpleased,
... be the last commonly appeased.
...though the last men first were served,
... got the first that they deserved:
... I am sure thy Majesty,
...l once regard me ere I die,
... rub the rust of mine ingine,
...ich is for laungor time to tine:

Although I have not been there,
Long service perceth by experience,
I cannot blame thine Excellence,
That I so long lack recompence:
And I solicited like the late,
My reward had not been to seek:
But now I may well unnerstand,
A dumb man yet was never land:
And in the Court men gets nothing
Without importunate asking.
Alace, my sleath and slowerfulnes
Debard me from all preferment:
O ye my men that are diligent,
Right oft do obtain their intent:
And fail not for to compass lands,
And namely at young Princes hands.
But I took never no sweet cure
In special, for thy pleasure:
But now I am in more misfare,
But I shall get Princely chaire:
The which shall be to me more glory,
Then them that ofte reward untrue.
When men do ask ought at a King,
Should ask his Grace a noble thing,
As his Excellence honorable,
And to the asker profitable.
Though I be in mine old days slender,
I pray thy Grace, for to remember,
How you hast both wrote [illegible]
And hast given many rich rewards:
To them which were full far in debt,
When I lay [illegible]
Thanks thy Gracious Grace, thy mother,
My Lord Chancellor, and many more,
My uncle, and thine [illegible]
Thanks them all to bear witness:
Old Willie Dillie, sworn be thereto,
My life full well he could declare,
How as a Chap man bears his part,
Yours by Grace upon my heart:

sometimes wrestlings on my nicke
cing with many brave mad buck.
st syllables that thou dost mute.
s Pa-hastest upon the Lute.
an plaid I twenty tymes perquet,
hich were great pleasure for to hear:
an play thou lest me never spell
t Ginkerton thou lov'd me well
n when thou comest from the Schools,
en I behov'd to play the fools
I at length unto my Mistris
sundry services did tryst,
ough it be better, as they say,
n to the Court, then goe we there,
know thou lovest me better than
en naw some with very gay gudis
en men to other did repair.
id, Lindsay, would he make a Lard
hou hast made Lards, Sir, by Saint Gell
s some that hath not half so well
e you, my Lord, that we stand by
hall you thow the matter why
you list to tary, I shall tell
w my misfortune this befell:
played daylie at my game,
young Spenser there I might
age in his estate, manfully
ong power
hen trusted I
be promoved to some land
t mine asking I got
ause the Earle
which all
hen did my purpose
which
the mind
en I have
sworn
King
new

For Temporal weal nae taking care,
But for their profit singular:
Impudently like wicked fools,
They took the young Prince from the schools,
Where he understood obedience,
Was learning vertue and science;
And craftily put in his hand
The governance of all Scotland:
As who would in a stormy blast,
When Partners been all agast,
Though danger of the Seas rage,
Would take a child of tender age,
Which never had been on the Sey,
And to his guiding all obey,
Giving him the whole governall,
To ship, merchant, and marinal;
For dread of Rocks, and for land,
To put the ruther in his hand:
Without Gods grace is no refuge,
If there be danger ye may judge,
I give them to the devil of hell,
That first devised that counsell:
I will not say it was treason,
But I dare swear it was no reason.
I pray God, let me never see reign
Into this Realm, in young a King,
I may not carry or weting it,
How that the Church's wale was guided,
By them that partly took in hand
To guide the Kingdom of Scotland,
And else longsome for to declare
Their tacons flattering words fair:
Sir (some would say) your Majestie
Shall nowise in your tender age,
Thou shalt to no part of counsell,
Sorts to the School as more vailzeand,
We think them very natural fools,
That learn ever more at the schools.
Sir, you must learn to rule a Lyear,
And guide you like a man of war:

For we shall put such men about you,
That all the world and we shall doubt you.
Then to his Grace they put a guard,
Which hartily got their reward,
Each man after their quality,
They did solit his Majesty.
Some cast him upon all the racket,
Some parted him to the burly backet.
And some to shew their courtly coyles,
Would ride to Leith and run their poyles,
And mightily gallop ower the lands,
They neither spard spur nor wands;
Casting gamonds with heads and backs,
For want cannis some broke their necks.
There was no play but cards and dice,
And ay sir flattery bare the price.
Rounding and rowking one to another,
Take thou my part (said he) my brother,
And make betwixt us blyther bands,
When ought shall rank amongst our hands,
That each man strive to help a fellow,
I hold them to nane but all in yellow,
So you fish not within my bounds,
That shall I not by great mounds,
(Said he) but rather take thy part,
So shal I do by my heart.
And if the Chancellor be our friend,
Then shall we both our parts defend,
Take he our part, then who dare frown us,
And we shall part the pelf among us,
But haste us while the King is young,
But let each man keep well his tongue:
And in each quarter parts a fee,
As to advertise daily,
When any casualities
Shall happen into our countries,
Let us make sure provision,
Ere he come to discretion.
No more he knows for to be a Saint,
What thing it is to have or want.

So ere ye trauis to perrys awe,
Wis thal be trokker of our wagis.
And then let such Caris crawe another.
That mouth speik more, said he, my brachet;
For God nor I rais sin a rute.
Thou mightst give counsel to the Pope.
Thus laboured they within ten yeats,
That they becawme sic pagies perfa
So hastily they mave a band,
Some gathers gold, some conquest land.
Sir, some would say, by Sanct Denice,
Give to me some fat benefice.
And all the profits you shall have.
Give me the name, take you the lave.
But by his Bulls were then come hame,
To make service he would think shame;
Then slip away without more.
When he had gotten that he sought for:
He thought it was a pitefull thing
To see that fair young creature King,
Of whom their enemies might make sport,
To play with him at the Tawes.
They became riely, I you assure.
But ay the Deuter remainer pure,
There was tein of that nation
That learned him a good lesson.
But some to reuell, and some to clatter,
Some plays the fool, some roots his Master.
Sum can soon flick me with a knife.
But, Sir, I know a man in Fife
One of the tiniest women I saw.
Wherefore, quoth he, by Mary mo,
Hold thy tongue, brocket, said the other,
I know fairer by fifteen fathers.
Sir, when ye please to Lindo ye pass,
There shal ye see a fairer face.
Now crittle, trattle, trow, je lie,
Said the third man, thou tells me maiks.
Then his Grace came in fair stering
Whose skill to her I leave nothing.

Sir

(said the fourth) take my counsell
go all to an high hazell,
ere may ye loup at liberty,
thoutten any gravity.
ns every man said to himself,
n did amongst them part the pelf.
I, alace, ore ever I wist,
as troven betwix two the wust.
ith heavy charge twthoutten mope,
t I knew never per inherytope,
h hastily before my face,
nother slipped in my place:
hich full lightly got his reward,
styled was the ancient Laird.
ne time I might make no defence,
t took perforce in patience;
aping to send them a mischance,
at had the Court in governance:
h which against me did maligne,
ntrare the pleasure of the King.
well I knew his Oraces mind
as ever to me true and kind.
contrare their intention,
ul'd pay me well my pensioun:
ough I a while lacked patience,
let me have some tarrigence.
en I durst neither pep nor look,
t would I hide me in a nook,
se these uncouth banisters,
w they like many busie bees,
occupy their golden houres,
ith help of these new Governours:
t my complaint for to compleet,
gat the sowrs, and they the sweet.
John Macrerie the Kings fool,
t double garments against Yool,
t in his most triumphant glore:
t hireward got the Glengore:
w in the Court seldome he goes;
head men tread upon his toes.

As

As I that time durst not be seen,
In open Court for both my sins:
Alace, I have no time to tarry,
To shew you all the fery fairy;
How these that had the governance,
Amongst themselves raisd variance,
And who most to my shame consented,
Within few years full sore repented,
When they could make no remead;
For they were hurld out by the heads:
And others took the governing,
Well worse than they in all kind thing,
Those Lords took no more regard,
But who might purchase best reward:
Some of their friends got benefices,
And other some got Bishoprics;
For every Lord as he thought best,
Brought in a bird to fill the nest,
To be a watchman to his marrow,
They gan to naw at the catharrow,
The proudest Prelats of the Kirk,
Were fain to hide them in the mirk.
That time is failed was their sight,
Sensyn they might not thole the light
Of Christs true Gospel to be seen,
So blinded are their corporal een,
With worldly lusts sensual,
Taking in Realms the governal;
Both guiding Court and Session,
Contrare to their profession:
Wherefore I think they should have shame,
Of spiritual Priests to take the name:
For Isaias into his wark,
Calls them like dogs that cannot bark,
That raisd are Priests, and cannot preach,
Nor Christs Law to the people teach
If for to preach been their profession,
Why should they meddle with Court or Session
Except it were in spiritual things,
Referring unto Lords and Kings

mporal castles to be tynsell,
hey their spirituall rentis guided,
ich man might lay they did their parts,
t if they can play at the Cartis,
n mollet maylie on a Sonl,
hough they had never seen the Scheal,
e at this day as well as then,
ill be made such a spirituall man.
inces that such Prelats removes,
count thereof to give behoves:
which shall not pass forthout punishment,
xcept that they mend and repent:
d with due mistauration,
ll work after their vocation.
I wish the thing that will not be,
e perderis Bischops are in tie,
When once that they be called Lords,
hey are occasion of discords:
o largely will propines height,
cause each Lord with other fight,
or their part it may availl:
to the purpose of my tale,
at time in Court rose great debate,
d every Lord did strive for state:
at all the Realms might make no rovding,
ll on each side there was blood-shedding,
fielded other in land and burgh,
Lithgow, Melros, and Edinburgh.
t to be prove, I think great pain,
Noblemen that there was slain:
o als longsome to be reported.
them which to the Court resorted,
tyrants, traitors, and transgressors,
common publick plain oppressors,
murtherers, & common thieves,
o that Court got their relieves:
ere was few Lords in all those lands,
t to new Regents made their bands:
en rose a reek ere ever I wist,
e which could all their hands hitt:

Then

That they alone lufyit nocht the guiding
They could not keep their feet from sliding,
But of their lives they had litle dreid,
That they were fain to trot over Tweed.

O Now potent Princis, I lay to thee,
To thank the holy Trinitie,
That I have livd to see the day,
That all the world is went away,
And thou to no man art subjected,
Nor to such counsellers erected.
The four great vertues cardinals,
I see them with the principals,
For Justice holds her sword on hie,
With her ballance of Equitie,
And in this Realm hath made such order,
Both through the High-land and the Border,
That oppression and all his fellows,
Are hanged high upon the gallows.
Dame Prudence hath thee by the head,
And Temperance hath thy bridle lead.
I see Dame Force makes assistance,
Bearing the targe of Allurance,
And lusty Lady Chastity,
Hath banisht Sensualitie.
Dame Mirthe takes on thee such cure,
I pray God, that she long endure,
That Poverty dare not be seen
Into thine house for bath yet ten,
But from thy Grace fled many myles,
Amongst the hunters in the Ilis.
Misfortune dare not show her face,
Of which wont for to beguile thy Grace.
Folly is fled out of the town,
Of which ay was contrare to reason.
Policy and Peace begins to plain,
That vertuous men can never want:
And all loathful idle lasons,
Shal fettered be in the gaiepounds.
John upon land been glad, I trow:
Because the rush-bush keeps his kow:

For

So is there nought I understand,
Without gods lyes in this land,
Except the Spiritualitie;
Praying thy Grace thereto have eye:
Cause them make ministration,
Conform to their vocation:
To preach with unfained intents,
And truly ald the Sacraments,
After Christs institutions,
Leaving their vain traditions,
Which do the silly sheep illud,
For whom Christ Jesus shed his blood,
And superstitious pilgrimages,
Praying at graven Images,
Expresse against the Lords command:
I do thy grace to understand,
If thou to mens Laws assent,
Against the Lords commandement,
As Jeroboam and many mo,
Princes of Israel alsa,
Consenters to Idolatry,
Which punishit were right presently,
And from their Realms raxen sore,
So shalt thou be with wicked bore,
Both pers and thy wife untill mayr,
And lack the everlasting glaire.
And if thou wile rycht heir ensine,
And keep his bieslet law devine,
As did the faithfull Patriarks,
Both in their bowis, & in their warkis:
And as did many faithfull Kings:
Of Israel, during their reigns:
As King David and Salomon,
Who Images would suffer none,
In their rich temples for to stand,
Because it was not Gods command:
But destroyed all Idolatry,
As in the Scriptures thou mayest see.
Whose rich rainers were heavenly bliss,
Which shall be thine, thou doing this.

Since

Since thou hast chosen such a guard,
Now I am sure to get reward:
And since thou art the richest King,
That ever in this Realm did reign,
Of Gold, and stones precious,
Most prudent and ingenious,
And hast thine honour done advance,
In Scotland, England, and in France,
By martiall deeds honourable,
And art to every vertue able.
I know thy grace will not misken me,
But thou wilt either give or lend me;
Would thy grace lend me to a day,
Of Gold, a thousand pound or tway,
And I shall fix with good intent,
Thy Grace a day of payment,
With sealed obligation,
Under this Protestation:
When the Castle and the Iles of Bay,
Bees seen upon the Mount Stray:
When the Lowmond beside Falkland
Bees set upon Northumberland,
When Chuter-men yearns its dignity,
For wides no soveraignity,
Winter without frost, snow, wind or rain,
Then shall I give the Gold again,
Or I shall give ye sicker payment,
After the day of Juguement,
Within a moneth of the dead,
When Saint Peter shall make a feast,
To all the fishers of Aberlady,
So thou have mine acquittance ready,
Failing thereof by Saint Philan,
Thy Grace gets never a groat again,
If thou be not content of this,
I must requist the King of blisse,
That he to me have some regard,
And cause thy Grace me to reward:
For David King of Israel,
Who was the great Prophet Royal,

Sayis

hyes, God hath whole at his command,
The hearts of Princes in his hand,
even as he list them for to turn
that must they do without sojourn:
some to exalt to dignity,
and some to devilve in poverty:
sometime of low men to make Lords,
and sometime Lords to bind in cords,
and eyem all utterly destroy,
as pleaseth God that Noble Roy:
for thou art but an instrument
of that great God Omnipotent:
so when it pleaseth thine Excellence,
thy Grace shall make me recompence,
or he shall cause me stand content,
of quiet life and sober rent,
and take me in my letter age,
unto my simple Hermitage,
and spend what mine elders have won,
as old Diogenes in his tun.
of this complaint, with mind full meek,
thy Graces answer, Sir, I seek.

Quod Lindsay to the King.

The Tragedie of the unwhyle most Reverend Father, David, by the grace of God, Cardinall and Archbishop of St. Andrews &c.
Compyled by Sir David Lindsay of the Mount, Knight, alias Lyon King of Arms.

Mortales cum sese, sub, supra Deum ac vel gerentia.

THE PROLOGUE.

NOt long ago after the hour of prime,
I secretly lying in mine Oratorie,
I took a book to exercise the time
Wherein I found many Tragedy and Storie,
Which

T

Which John Boccas hath put in memory?
How many Princes Conquerors and Kings,
Were dolefully depoild of their reigns.

How Alexander the potent Conqueror,
In Babylon was poysoned pitifully,
And Julius the mighty Emperor,
Murthered at Rome, cruelless and cruelly.
Prudent Pompey in Egypt shamefully
He murthered was, what needeth process more
Whose Tragedies were pity to deplore.

I sitting so upon my book reading,
Right suddenly before me did appear
A wounded man aboundantly bleeding,
With visage pale, and with a dreadful cheer,
Seeming a man of two and fifty years,
In rayment red, cloathed full courteously,
Of velvet, and of satin crimosie.

With feeble voice, as men oppressed with pain
Shortly he made me supplication,
Saying, my friend, go read, and read again,
If thou canst find by true narration,
Of any pain like to my passion,
Right sure I am there were John Boccas on live,
My tragedy at length he would describe.

Where he is gone, I may thee to invite,
Of mine infortune fame remembrance,
Or at the least my tragedy to write,
As I to thee shall show the circumstance,
In hearing part of my unhappy chance,
Since my beginning to my fatal end,
Which I would to all creatures were kend.

I am (said he) make here my memorial,
Out of the Bible I had intelligence:
I am David that reigned Emperial,
Which do appear (said he) to thy presence,
That lowliness pas so great preeminence,
Then he began his bills, for to endite,
As ye shall hear, and I began to write.

David Beaton [illegible]
Of noble blood [illegible]
[illegible] my time I [illegible]
But now, alace, is come my fatal end.
[illegible]
[illegible]
[illegible]

In Fraunce

Queen Margaret

After

Of that

Of

Great

Or

Wherefore

During

Of noble men

Whereupon

Which

Contrare the Governors and his company
Oftentimes made Insurrection:

purpoſing for to haue done euill,
Subuerte their ioy, and Countries ſtill,
Or put him to preſent iourney?
Thus did I make it paſſe well perſwaded
This Nation by me was vtterly troubled.

The Governors purpoſing to ſubdue.

I rail'd againſt all manner holie Matrons,
And made a vow that Lithgow ſhe muſt trie,
For he diſſuaded a mariage about the ſeaſon:
For that I got many black miſfeuns
Yet contrare to the Governors intent,
With our young Prince we vnto Striviling went.

For high contemplation of the Governour,
I brought the Earl of Lennox out of France,
Whereby I was in great pleaſure,
Did loue that Lord and truſted his obſeruance:
But he and I fell ſoon at variance:
And reuealing my counſel was within ſhort ſpace
For fault and ſleeping, he got no other grace.

Then through my prudence, practick & ingine
Our Governor I cauſed to confine:
Full quietly all my counſel inclining
Whereof his nobles were not well contented:
For why, I cauſed diſſolue in Parliament,
The bands of peace contracted with England.
Wherethrough came harm & terrible to Scotland.

The peace broken, greate nevvsmental vvarre
By ſea, and land rose, vvithout reliefe,
Vvhich to report my trayne heart affeares:
The verie ſo, ſhoolin teares bides
I was the rot of all this great miſchief,
The South Country may ſay, it pay'd very ſore,
That my Allies had ſtouted me in my talk.

I was the cauſe of mickle more miſchance,
For th' vpholt of vain glore and vanitie,
Now pleaſure of the potent King of France,
Of th' Englands vvrath I gave no vnity:
But who conſider vvould the verie,

I made a Sacrifice of Birds and Beasts,
But in [illegible] there found no Fire;
Deluding there no more but me in vain:
Both true I true the Law which David saith,
Except [illegible] of no power be maker of work,
The workes in vain, though built be never so stark.

For I like Holofern the Assyrian proud,
Kept [illegible] that power amongst the rest,
Which they could not be thought mortal wars ingrate
But as David did kill the great Golias,
Or Olopherne by Judith killed was,
In midst amongst his triumphant armies,
So was I slain into my chief Cities.

Whilst I this great & mighty Monarch on
As Lucifer fell in the prudent Empire,
Came suddenly into my opinion,
By them [illegible] did pay solemn death to Spirits:
So trust some [illegible] burning gold
I got no time, [illegible] blessing as all
[illegible]

Behold my tragick misery,
I being in my greatest [illegible]
That [illegible] me no supply
By [illegible]
By [illegible]
By [illegible]
By [illegible]

To the people was made a spectacle
Of my death, my [illegible]
Some said, it was a [illegible]
Some said it [illegible]
So to be slain [illegible]
When [illegible]
They salued me then [illegible]

I [illegible] moneths and more,
Ere I was born to Christes Church of Quire
In a [illegible]
[illegible]

To the Prelats.

...e my Brethren, Princes of the Priests,
I make to you hearty supplication:
...h night and day entend into your breasts.
...e precepts of my penitention.
...ember what been your vocations,
... follow me. I pray you, not pretend you,
...e read at length this cedul that I send you.
...e know how Jesus his disciples sent
...ablations to their ...
... show his Law and ... commandement,
... all people by ...
...erefore to you I make narration,
...ces you to them are very ...,
... ought to be as old your predecessors,
... how unto you he is holy to take in hand,
... to be ...quired of so great a thing.
... hear his message were to ... cause,
... sacrifices that can neither pray nor ...
... why should men give to ...
... cannot serve ...
... Jesus ... us Christ's ...
... for your ... great ...
... of your Deeds ...
... Cannon Law and ...
... will not lack ...
... make ... are ... out of ...
... best brethren, be not ... more ...
... your lives gold ...
... will ... you, that ...
... every thing ... to your ...
... the hatefry your harlotry and ...
... trembling on mine unprovided head.

For after death may no man make repentance.

Ye Prelats that haue thus abused Gods people
Ye lent a simple, & eke seasoned carpentry:
It is your craft, I make it to you kend.
Your selues into your Temple for to teach:
But marvel not though ill Pipers fleach,
For if they plainly shew the verity,
Then will they want the Bishops dignity.

Wherefore is giuen to you both temporal rents,
But for to find the people spirituall wise,
Preaching to them the Old & New Testament,
The Law of God doth plainly to conclude.
Put not your tops into vain worldly gud,
As I haue done; behold my great creature,
Made me no help at my unhappy hour.

That day when I was Bishop consecrat,
The great Bible was bound upon my back:
What was therein I little knew God wat,
Save then a beast bearing a precious pack,
But pardy my conscience I think,
For I was mumbling, with mine eyen cast doun,
The Lords Psalms preach with good intent.

Wherefore, right is when ye were consecrat,
Ye oblishe you vpon the self-same wise:
Ye may be called Bishops counterfait,
As gallants husked for to make a guise.
Now think, Ye Bishops are not to prise,
To give a famous gilden to a fole,
As Lord Mitred put a Cowle on a mole.

Alace, if ye that Bishoprick right had lent,
Then I Iack bollering had bled in my blew,
I rewnd your ill-doo ye had occasion been,
And leaue your old corrupts conclusions,
Falling thereto: then shall I conclude,
Except ye leave your Mahowdy dum,
Ye shal be serued on the selfsame sum.

The deploration of the death of Queen Magdalen.

Cruel death, too great is thy puissance,
Devourer of all earthly living things:
How may it stand, that in thy mischance,
Thy default doth spare Emperors nor Kings,
Sparyth neither Emperor nor Kings,
Alas, pitie left with us this land,
Bower of France and comfort of Scotland.

Thou hast made grammarie to perceive,
Rhetorick and the beauty of eloquence:
Thou hast made grammarie to perceive,
Rhetorick and the beauty of eloquence:
Thou hast made grammarie to perceive,
Rhetorick and the beauty of eloquence:
Thou hast made grammarie to perceive,
Rhetorick and the beauty of eloquence:

Thus

Labera, & trumpet, Schalm, and Clarion,

The answer

parvent me, though I be impatient.

like a Debell thy pens are tainted:
by banish me, saying, I am not able
em to complaine, as pleasis to their pastures.
on your pen I crye loud vengeance.
were I a Poet, I thanke pleasis daily my pen
I might me of paste venemous writing;
t I must go as dog bottle the pen
both my feet, as far from your Psyche
merits me til may not answere your cryings.
herefore (o mundum ores in me. I cry
claiming you the Prince of Poets
ot, with my Princes quarrell meant to play
since your grace hath given me such occasion
ough you be strong mighty as Elephants
Venus wrestle against Vulcan.
e day will come, and that within few years,
ke ye will wish ye had never with your pens
what can me displeasure, but I am
Venus wrestle? I grant, but that is long
time hath been I have better studied
I am now a-bed yet full late I rise,
at ever I did mouth-thankless to prejudice
herefore take heed, & your fine powder spare
o waft to me: but if ye like that sphere.
Though you run thicke like a tremens ram,
ooking your bait at many sundry theis:
ile be right well it is a dyving game;
herefore beware with doubling of the dois;
o many one do paste their own souls knels,

And

I give your Counsel wipe sleeve of fear,
That would not of a Princes pow'r stand in
Suffering you run chasing from shell to shell,
Wasting your corps, losing your time aberding
For like a Bussard hawk you run and pike,
Kistowling like a rope twisted,
Ay sucking like a furious furnicate.

Or Indyons lay to leap you will not let,
How ever the carribaites cry the cat is nought:
Remember how he fell a the washing-fat.
You call a queen abominable finding trough
That field with fulling on her coates back.
Call unto the fat, over-thwart drink neat glass
Cryes ridley running to wo about your lugs.

Will gild God the Lady that loves you best,
You saw you there by flattering that time
That pyanets is corpus [illegible]
Of your wealth, [illegible]
That you pitifull'd from gut & from grunge

Farewell, farewell, because I cannot flye,
Against your dainty quarter, in [illegible]
Which will express your pluts cheeks why
Farewell, of flowing provinces the howse.

Queen Lindsay in his dying.

Against the King's flying.

Complaint and publick Confession of the King's old Hound called Bath, directed to Bawty, the King's best beloved Dog, and his companions. Made at command of King James the fifth by Sir David Lindsay of the Mount Knight, alias Lyon King of Arms.

Lace! to whom should I complain,
In mine extream necessity?
whom to would I make my mean?
Court no Dog will do for me:
fleeching fains for charity,
bear my supplication,
Scudler, Lafra, and Bawty,
w ere the King pass from the tyne.
ave followed the Court so long,
ile in good faith, I may no more;
Countrey knows I may not gang,
m so crooked, old and sick,
t I know not where to repair:
when I had authority,
thought me so fastidious,
ther bread nor wine,
ew the cass that George Steel
ought Bawty to the King's presence,
pray God let him never be well,
ce then, I got no audience
Bawty now gets full credence,
hat he lyes on the [illegible]
here I perforce for [illegible]
ut in the close by [illegible]
e I have been up to this [illegible]
wirrier of lamb and hog,
tyrant and a culeyour,
murtherer of many a dog.

Alas

For which I chid her through a fright;
Wherefore their mother bid me warie;
For they were all drown'd in a bag,
Speat at John Gordon of Pitcaries.
We bied in bishouse did bring me up,
And bidd me to kill the Deer;
Sweet milk and meal he made me sup,
That made I fearless soon perqueer.
All other beists ran fleers,
When I began to bark and byte:
For there was neither Monk nor Frier,
Nor wife, nor child, but I would byte.
When to the King the case was known,
Of mine unhappy parentes,
And all the sooty tricks them shown,
How every Dog I did oppress:
Then gave his Grace command expresse,
I should be brought to his presence,
Notwithstanding my wickedness,
In Court I got great audience.
I shew'd my great impudence,
To the Captain of Bedyond,
Which in his house did find me food,
Two years with other hounds and me:
But when I saw that it was so,
That I grew big into the Court,
For his reward I wrought him woe,
And cruelly I did him hurt.
So that they gave me to the King,
I was their mortal enemie:
I took cure of no kind of thing,
But to preass the King & Queen.
But when he knew my cruelty,
My falset and my plain oppression,
He gave command that I should be
Hanged without confession.
And yet because that I was old,
His Grace thought pity for to hang me,

And stand [illegible]
Now now in [illegible]
I pray you, that you take pytty you,
To climb too high, for to no mannys
What stand you still, fully right before you,
And take example by I quod
I was that no man durst come near me,
Nay put me forth of my lodging,
No Dog durst frown upon me,
When I was comber fully the King.
Now every tyke dare me down eyting,
The lyttyl bitche by me was wronged,
And sweare I shrew no other tything,
But in an helter to be hanged.
Though ye be [illegible] the King,
Ye scudler, lurdan and flatterer,
Beware that ye not do no tything
Your neighbor thereby hurtyng,
And your example make by me,
And believe well you are but dogs,
Though ye stand in no high degree,
See ye byte neuper leanes
Though ye have [illegible]
See that ye [illegible]
Ye will be punished [illegible]
When once the king be wele content,
There is no dog that hath trespassed,
Though cruelly if he may bang him,
His Majestie will save no dog,
Till on a gallows he cause hang him,
I was once as far ben as ye are,
And had in Cawdebeck audience,
And ay preferred to be higher,
But when the [illegible]
With know my [illegible]
And my [illegible]
I got no other [illegible]
But hoyd and [illegible]
Was never to unbind [illegible]
[illegible] when I had audience,
Of my friends I took no force,

Supplication directed from Sir DAVID LINDSAY of the Mount, to the King's Grace, in Contemption of Side Tailes, and Mussleled Faces.

SIR, though your Grace hath put great order
Both in the Highland and the Border,
As I make supplication,
To have some reformation,
Of a small fault which is no treason,
Though it be contrarie to reason,
Because the matter been so vile,
I may not have an ornat stile:
Therefore I pray your Excellence,
To bear me with great patience;
Of stinking weeds maculate,
No man may wear a rose chaplat.
Soveraign, I mean of those side tailes,
Which through the dust and dubs trailes,
Three quarters long behind their heels,
Repreis against all Common-weals;
Though Bishops in their pontificals,
Have men to bear up their side tails,
For dignity of their office:
Right so a Queen, or an Emprice,
Albeit they use such gravity,
Conforming to their Majesty.
Though their Rob Royals be up-born,
I think it but a very scorn:
That every Lady of the Land,
Should have her tail so side trailand:
Albeit they be of high estate,
The Queen they may not counterfaite.
Where ever they go it may be seen,
How Church and Callay they sweep clean.
The Images into the Kirk,
May think of their side tailes great irk:
For when the weather been most fair,

And all their faces doth bedawbe.
If they could speak they would shew worke
To see I calliks a pleasant sight,
Of Italie the Ladies bright,
In their clothing most triumphant,
Above all other Christen land.
Yet when they travel through the townes,
Men sees their feet beneath their gownes,
Four inches above their proper heels,
Circulate above as round as wheels:
Wherethrough there doth no powder rise,
Their fair white lends for to surprise.
But I think most abusion,
To see men of Religion,
To bear their tails through the street,
That folks may behold their feet:
I trow Saint Bernard nor Saint Blase
Cause ne'er man bear up their claise.
Peter nor Paul, Saint Andrew,
Cauld ne'er bear up their tails I trow:
But I laugh best to see a Nun,
Cause bear her tail above her bun.
For nothing else as I suppose,
But for to show her little white hose:
In all their rules they will not find,
Who should bear up their tails behind,
But I have most true dispite,
Poor Claggocklen with rayled white,
Which have scarce two marks of Fees,
Will have two els beneath their knees:
Kittock that cherried was yestreen,
The morn will counterfait the Queen.
A moor-land Mag that milks the yowes,
Clagged with clay above the howes:
In barn nor byre she will not byde,
Except her Birtle tail be syde,
In borrowes wanton Burgels wives,
Who may have syde tails styves:
Well bordered with Velvet fine,

following them it is a pine.
summer when the streets dries,
ey raise the dust above the skies.
ne may go near them at their ease,
rapt they to ver mouth and neale.
an the pomper to keep their ern,
ister if their cloves be clean.
tween their cleaving and their knees,
o would behold their sweaty thies,
aried with dirt and dust,
were enough to stanch their lust,
any man that saw them naked:
ink such gigiots are but glatked,
thout profite to have such pride,
ting their clagged tails so side.
ould the Borowstown bairns had breeks,
keep such miff from Makins cheeks,
read rough Makin die for drouth,
hen such dry dull blowes in her mouth:
ink most pain after a rain,
see them towked up again.
n when they step out through the street,
ir folding flaps about their feet:
ir loathly lyning forthwith slyped,
t hath the mucke and midding wiped:
ey waste more cloath within few years,
n would cloath fifty scure of Friers.
hen Marion from the midding goes,
om her morn-barg she strips the nose,
d all the day where ever she go,
ch liquor she licks up also.
turcumes of her tail I trow,
ye be a supper to a Sow.
now a man which sware great oaths,
n he did lift a Bittocks clothes:
would have done I wot not what,
t soon remead of love he gat:
thought no shame to make it witten
w her sloe tail was all beshitten.

Of filth such flowze stinke to his heart,
That he behoved for to depart;
(Said she) good sir, me think you rew
(Said he) your tail casts such a stew,
That by Saint Bride I cannot byde it:
You were not wise that would not byde it.
Of tails I will no more indite,
For dread some Dudzon me despite:
Notwithstanding I will conclude,
That of five tails there comes no good,
Syder then can their Hanelets hide,
The remanent proceeds of pride.
And pride proceedeth of the Devil:
Thus alwayes ther proceed of evil.
Another fault, Sir, may be seen,
They hide their face all but the een.
When gentle men bids them good day,
Without reverence they flide away:
That none may know I you assure,
An honest woman by an whore.
Except their naked face I see.
They get no more good dayes of me.
Hailse a French Ladie when ye please,
She will discover mouth and neale,
And with a humble countenance,
With visage bare make reverence.
When our Ladies do ride in rain.
Should no man have them at disdain:
Though they be covered mouth and neale,
In that case they will none displease:
For when they go to quiet places,
I them excuse to hide their faces,
When they would make collation
With any lusty Champion:
Though they be hid then to the een,
Ye may consider what I mean,
But in the Church and market places,
I think they should not hide their faces:

ept theſe faults be heir amended,
ſlyting, Sir, ſhal never be ended.
it would your grace my counſel take,
proclamation you ſhould make,
ch in the land and harrowſtowns,
ſhew their faces and cut their gowns
ne ſhould from them reemed be,
cept the Queens Majeſty;
cauſe this matter is not fair,
Rhetorick it muſt be bair:
omen will ſay, this is no bourds,
write ſuch vile and filthy words:
would they cleanſe their filthy tails,
ich ober the myre and midding trails,
en ſhould my writting ended be,
other mends ye get of me.
truth ſhould not be holden cloſe,
icas non quærit angulos.
know good women that been wiſe,
is rural rime will not diſpriſe.
me will me blame, I you aſſure,
cept a wanton glorious whore,
hoſe ſlyting I fear not a flee.
rewell, ye get no more of me.

Quod Lindſay in contempt of ſide Tails
That Dudrons and Duntibours through
the dubbs trailes.

KITTIES CONFESSION.

Compiled (as is believed) by Sir David Lind of the mount Knight, &c.

The Curat and Kittie.

THE Curat, Kittie would confess,
And she told on both more and less:
When she was talking as she wist,
The Curat, Kitte would have kist;
But yet a countenance he bure,
Digest, devote, dain and demure;
And then began her to exame:
He was best at the after game.
Said he, have ye any wrongeous gear?
Said she, I stole a peck of bear.
Said he, that should restored be;
Therefore deliver it to me.
Tibbie and Peter bade me spear,
By my conscience they shal it bear,
Said he, live you in lecherie?
Said she, Willie Leno moved me.
Said he, his wife that shall I tel,
To make my quantance with her sell.
Said he, know ye no heresie?
I know not what that is, said she.
Said he, heard ye no English Books?
Said she, my master on them looks.
Said he, the Bishop shal that know:
For I am sworn that for to show.
Said he, what said he of the King?
Said she, of good he spake nothing.
Said he, his Grace of that shal wit,
And he shal lose his life for it.
When she in mind did more revolve,
Said he, I cannot you absolve:
But to my chamber come at even,
Absolved for to be and shriven.

said he, I will passe to another,
Then I meet with Sir Andrew's brother,
And he full cleanly did me shrive,
But he was some what talkative:
He asked many a strange case,
How that my love did me imbrace?
What day, holy eve, what feast, and where?
said he, I would I had been there.
He me absolved for a flack,
Though he with me no price would mack,
And meekle latine he did mumble,
I heard nothing but humble humble.
He shew me nothing of God's Word,
Which sharper is then any sword,
And deep into our heart doth print
Our sins, wherethrough we do repent:
He put me nothing into fear,
Wherethrough I should my sins forbear.
He shew me not the malediction
Of God for sin, nor the affliction;
And in this life the great mischief,
Ordained to punish whore and thief.
He shew me not of the hells pain,
That I might fear, and vice refrain.
He counsel'd me not to abstain,
And lead an holy life and clean:
Of Christ's blood nothing he knew,
Nor of his promises full true,
That saved all that will believe,
That Satan shall us never grieve,
He teacheth me not for to trust
The comfort of the holy Ghost;
And bade me not to Christ be kind,
To keep his Law with heart and mind,
And love and thank his great mercie,
From sin and hell that saved me:
And love my neighbour as my self,
Of this nothing he could me tell;
But gave me penance every day,

An

An Ave Maria for to say,
And frydayes five no flesh to eat,
But butter and eggs is better meat:
And with a plack to buy a Mes,
From drunken Sir John Latino-les
Said he: A plack I will cause Sandie
Give thee again at handie dandie:
Then into pilgrimage to passe,
The very way to wantonnes.
Of all this pennance I was glad,
I had them all perquær, I said:
To mow and swear I know the price,
I shall it set on cinque and syce;
But be my counsel could not kæp,
He made him by the fire to slæp,
Then cryed: Collops, bæf and coales,
Sole and shoes with double soales,
Cakes and candle, græse and salt,
Corns of meal, and handfuls of malt,
Wollen and linnen, warp and woft,
Dame, kæp the keys of your wool-loft:
Though drink and slæp made him to rave,
And so with us they play the knave.
Friers swear by their profession,
None be safe without confession.
And make all men to understand,
That it is God's own command:
Yet it is nothing but man's dream,
The people to confound and shame:
It is nought else but man's Law,
Made mens minds for to knaw.
Wherethrough they file them as they will,
And make their Laws conform theretill,
Sitting in mens conscience,
Above Gods magnificence,
And doth the people teach and tyst,
To serve the Pope and Antichrist,
To the great God Omnipotent,
Confesse thy sins, and thee repent,
And trust in Christ, as writeth Paul,

Which shed his blud to save thy soul,
For none can thee absolve but he,
Nor take away thy sins from thee.
If of good counsel thou hast need,
Or hast not learned well thy Creed,
Or wicked vices reign in thee,
The which thou canst not mortifie,
Or be in desperation,
And would have consolation;
Then to the Preacher true thou passe,
And show thy sin and thy trespasse:
Thou needs not for to show him all,
Nor tell thy sins both great and small,
Which is impossible to be;
But show the vice which troubles thee,
And he shall of thy fault have rueth,
And thee instruct into the truth;
And with the word of verity,
Shall comfort and shall counsell thee:
The Sacraments show thee at length,
Thy little faith to firm and strength;
And how thou shouldst them rightly use,
And all hypocrisie refuse.
Confession first was ordain'd free,
In this sort in the Church to be:
So to confess, as I describe,
Was in the Church primitive.
So was confession ordained first,
Though Cerberus kyte should cleave and burst.

THE

THE JUSTING

Between James Watson, and John Barbour, Servitors to King JAMES the fifth.

Compyled by Sir David Lindsay, of the Mount, Knight, alias, Lyon, King of Arms.

IN Saint Andrews on Whitsonmonmonday,
Two Champions their man-hood to assay,
Past to the Barrace enarmed head and hands:
Was never seen such Justing in no lands,
In presence of the King's Grace and Queen,
Where many lusty Lady might be seen,
Many Knight, Baron and Barent,
Came forth to see that awful Tornament.
The one of them was gentle James Watson,
And John Barbour that gentle champion:
Unto the King they were familiars,
Of his Chamber both Cubiculars.
James was a man of great intelligence,
A Mediciner full of experience:
And John Barbour he was a noble Leech,
Crooked carlings he would cause them get speech
When once they entred were into the field,
Full womanly they weelded spear and shield,
And wightly waved in the wind their heels,
Hobling like Cadgers ryding on their creels:
But either ran at other with such haste,
That they could never their spear get in the rest.
When gentle James trowd best with John to meet
His spear did fall amongst his horses feet.
I am right sure, quod James had been undone,
Were not that John his marks took by the Mone.
My spear is good, now keep thee from my knocks,
Said John albeit thou thinkst my legs like rocks.
Tary a while, said James, for by my thrift,
The fiend a thing I can see but the Lift.
No more can I, said John, by Mary bread,
I see nothing, except the Steeple-head: Yet

Yet though my brains be like two barrow-trams:
Defend thee man, then ran they to like rams
At that rude rink James had been stricken down,
Were not that John for fierceness fell in soun:
And right so James to John had done great dear
Were not amongst his horsefeet broke his spear.
Said James to John, yet for our Ladies sakes,
Let us together strick three market strakes.
I hold, said John, that shall on thee be wroken:
But ere he spurd his horse, his spear was broken.
From time w'spears non can their marrow meet
James drew a sword with a right awfull spit.
And ran to John, and would raught him a rout:
John's sword was rousted, and would no more
come out.
Then James let drive at John with both his fists:
He mist the man, and dang upon the lists:
And with the stroke he trowd the man was slain,
His sword stack fast, and got it never again.
By this, good John had gotten out his sword,
And ran to James with many a fell word:
My furiousness forsooth now shalt thou find:
Striking at James, his sword flew in the wind.
Then gentle James began to crack good words:
Alace, said he, this day, for lack of swords.
Then either ran at other with new races,
With gloves of plate they beat all others faces.
Who wan the field, no creature could name,
Till at the last John cryed: Red fy for shame.
Pea, red, said James, for it is my desire,
It is an hour since I began to tyre.
So by they had ended that Royal rink,
Into the field might no man stand for stink.
Then every man that stood on far cry'd, Fy
Saying; Adew, for dire pure's company.
Their horse-harness and all things was so good,
Loving to both that day was shed no blud.

F I N I S.

Quod Lindsay, at command of
King JAMES the Fifth.

THE CONTENTS of this Book.

THE Prologue page 3

A Dialogue of the miserable estate of the World, between Experience *and the* Courteour, *divided into four Books, or in four Monarchies.* 8

An Exclamation to the Reader touching the writing in vulgar and Maternal Language. 14

The Creation of Adam *and* Eve. 18

The miserable transgression of Adam. 23

How God destroyed all living Creatures on Earth for sin, and drowned them by a terrible Flood, in the time of Noe. 31

The second Book, containing the building of Babylon *by* Nimrod: *And how King Ninus began the first Monarchie of their Idolatry: And how* Semiramis *governed the Empire after her Husband King* Ninus. 42

How God made the diversity of Language, and made impediment to the building of Babylon. 45

Of the first invention of Idolatrie: *How* Nimrod *compelled the people to adore the fire in* Chaldea. 47

Of the great misery and skaith that cometh of war, and how King Ninus *began the first wars, and strake the first Battell.* 49

A short description of the four Monarchies: And how King Ninus *began his* Monarchie. 51

How

How King Ninus *invented the first Idolatry or worshipping of Images.* 54
Of Images used amongst Christian men. 59
An Exclamation against Idolatry. 62
How King Ninus *builded the great City of* Ninive. *and how he vanquished* Zoroastes *King of* Bactria. 70
Of the wonderfull deeds of Queen Semiramis. 73
Of King Ninus *Sepulture.* 74
How the Queen Semiramis *with a great army past to* Indus, *and faught with the King* Staurobates, *and of her miserable end.* 77
How King Sardanapolus *for his vicious life made a miserable end.* 85
The third Book. Of the miserable destruction of the five Cities, called Sodom, Gomorah, Seboim, Segor, *and* Adama, *with their whole Regions.* 88
A short description of the second, third, and fourth Monarchie. 93
Of the most miserable and terrible destruction of Jerusalem. 98
Of the miserable end of certain tyrannous Princes, and especially of the beginners of the four Monarchies. 107
Of the first spirituall and Papal Monarchies 110
A short description of the Court of Rome. 121
The fourth Book. A king mension of the death of the Antichrist, *of the generall Judgement &c. With an Exhortation by* Experience *to the* Courteour, 128
Of Death. 131

A short description of the Antichrist. 133
A short remembrance of the most terrible day of Judgement. 136
The manner how Christ shall come to his Judgement. 143
The manner how Christ shall give his Sentence. 153
Of certain pleasures of the glorified Bodies. 157
The Testament and Complaint of our Soverain Lord King James *the fifth his Papingo.* 166
The first Epistle of the Papingo, directed to King James *the fifth.* 170
The second Epistle of the Papingo, directed to his Brethren of Court. 173
The Communing between the Papingo, *and her holy Executors.* 181
The Dream of Sir David Lindsay, *directed to King* James *the fifth.* 196
The division of the Earth. 213
The Description of Paradise 216
The Description of the Realm of Scotland. 217
The Complaint of the Common-wealth of Scotland. 220
An Exhortation to the King's Grace. 224
The Complaint unto the King's Grace, omitted in the impressions of London *and* Rowen. 236
The Tragedie of David Beton, *Cardinall and Arch-Bishop of* Saint Andrews. 239
The deploration of the death of Queen Magdalen. 251

An answer to the King's Flyting. 256
The Complaint and Confession of Bash, *the Kings old Hound directed to* Bawtie *and his Companions.* 259
A Supplication to the King's Grace, in contempt of Side-Tails, and Mnsseled Faces. 265
Kitties Confession. 270
The Justing between James Watson, *and* John Barbour, *Servitors to King* James *the fifth.* 274

FINIS.